

SCS #1263

W^{rs} Acton Firdal.

J. H. D.
Oct. 1859.

Thomas F. Torrance

SCS #1263

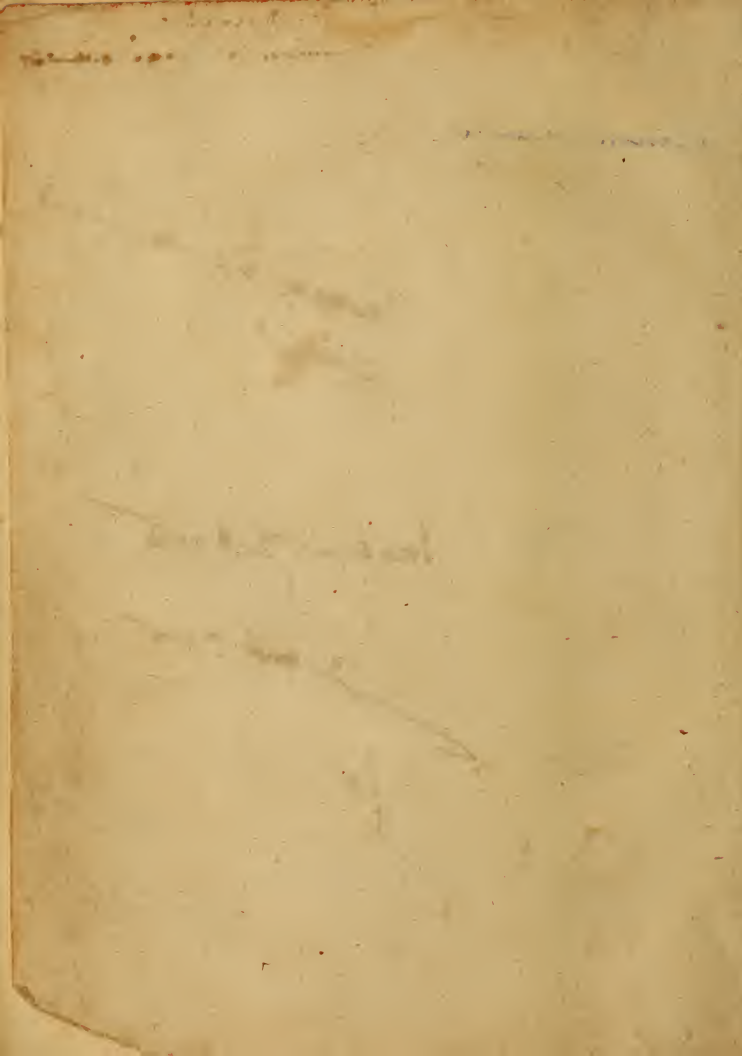
Thomas F. Torrance

Thomas F. Torrance
D.D.

Imagining your

your own

Im



BROTHERLY RECONCILEMENT:

Preached in Oxford for the vnion
of some, and now published with larger me-
ditations for the vnitie of all in this Church
and Common-wealth:

With
*An Apologie of the vse of Fathers, and Secular
learning in Sermons.*

By EGBON ASKEVV of Queenes Colledge.

Acts 7. 26.

Sirs, ye are brethren: why do ye wrong one to another?



LONDON,
Printed for GEORGE BISHOP.
1605.



PROCEEDINGS

OF THE

ANNUAL MEETING

OF THE

AMERICAN

ASSOCIATION

OF

PHYSIOLOGISTS

AND

PHYSICIANS

HELD AT

THE

CITY OF

PHILADELPHIA

IN

THE

MONTH OF



TO THE MOST
CHRISTIAN AND
MIGHTIE MONARCH, IAMES,

by the grace of God, King of Great BRITAIN,
France and Ireland, Defender of the true
Catholike and auncient Faith, &c.



Most religious & renowned Prince,
when I duly consider what a *sonne*
of peace your Maiestie hath bene,

* *Keeping peace and amitie with all,*

* *His Maiesties*
speech to the
Parliament.

yea an heire of reconciliation, in
whose royall person, those two
princely houses are vnited: as also
what a *Father of peace* and peace-

making reconciler, outwardly of our enemies, inwardly
of our selues, your Maiestie continueth; I cannot but
iudge your Maiestie is the *Salomon*, in whose peaceable
dayes Gods house shall be finished, when thus *peace is*
tied to your person. In regard of our *ciuill vnion*, seeing
your sacred person hath *ioyned the wood of Israel and Iudah*
in one tree, that they shall be no more two peoples, neither be
divided henceforth any more into two kingdomes, as the

* Prophet speaketh, I thought it seasonable to write of * *Exek. 37.*

Reconciling of Brethren. And in respect of our *Ecclesi-*
asticall vnion, sith your sacred selfe hath bene our peace,

The Epistle Dedicatorie.

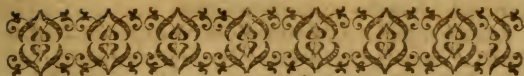
in breaking downe this partition wall of ceremonies and rites in this Church; so making of two one, and *reconciling* both to one God, slaying hatred thereby: I thought it bounden dutie, and presumed to dedicate to *the Reconciler of Christendome* a worke of Brotherly Reconcilement. An argument (gracious Soueraigne) if euer and for any, now and for vs, most needful and necessary, when not onely the *bands of brotherhood are dissolued* among brethren, but sonnes also (as prophesied our Sauiour) rise against their reuerend fathers. How much the rather may I hope your royall clemencie will put forth a gracious hand, and receiue this Doue into the arke, that comes (shal I say from the waters of affliction?) with an Oliue branch of peace and reconcilement in her mouth, sith she findes no rest for the sole of her foote, but on the arke of your testimonie! wherein I rest, beseeching God still to blesse you, with the *head of Salomon*, the *heart of David*, and *hand of Gedeon*; and fructifie may he your work of vnion and Brotherly Reconcilement, that in this bodie humorisme purged out, in the seamelesse coate scisme sewed vp, and men in orders (indeed out of all order) brought into order, God may be serued in verity by this Church, and preserued in vnitie till the coming of his sonne Christ Iesus vnto iudgement. Amen.

Greenwich this 27. of Aprill. 1605.

*Your Maiesties most humble
and loyall subiect,*

EGEON ASKEVV.

A



A Preface to the Christian Reader.



*Bloud Christian, as a time was^a foretold, when^a 2. Tim. 4.3.
mens eares would itch^b Athenian-like for new^b Act. 17.24.
things: so haue they now according to their lustes,
got them an heape of Writers, and there is no
end in making many bookes,*

— tenet insanabile multos

Scribendi cacoëthes,

*said a^c Satyrist of his dayes: and in ours we daily see voluntarie offe- c Iuuenal. Sat.
rers bring so much to the building of the tabernacle, that vnlesse
Moses should forbid them, Presses would be oppressed, and the
world not containe the bookes that should be written.*

*Wherein, as I cannot but taxe our obscene Pamphleters, who, ad
prelun tanquam prælium, runne to the Presse as the horse rush-
eth into battel, where they are wounded with their owne quilts, when
they publish their imperfections, and subscribe to their owne folly: so
gladly them I would excuse, to bring their graine to the market, who
d lay up knowledge in their heart, as that^c hoorder did his corne d Prov. 10.14.
in sk arke: or wrappe up their gifts in paper, as did the slothfull^e Prov. 11.20.
serant his talent in a naphin, and make their common-place bookes
biger, as he did his barnes, where they may lay up in store their
frutes for many yeares: for this night may they fetch away thy soule
from thee, and then whose shall those things be that so long thou hast
pruided? Whosocuer art called to labour in the vineyard, resolute
wh the master of the vine, Ioh. 9.4. I must worke the workes of
h^a that sent me, while it is day: the night commeth when no
man can worke.*

*And seeing there is a voice by^f writing, as well as by speaking;
ad a preaching by^g pen. as by tongue: how can we thinke, but that
te^h neglect is attended on with a woe, and negligence with a*

^f Luk. 1.63.
^g Gal. 4.20.
^h Ambo verbū
p^redicant, hic
quidem scrip-
to, ille verò vo-
ce: & p^ræ-
dicandi serētia
vtriusq; modo
inuāt, seu per
manum, seu
per linguam o-
peratur. Clem.
Alex. lib.1. Str.
pag.1.
^b 1. Cor. 9.16.

To the Christian Reader.

Ier. 48. 10.

ⁱ curse, when by neither we preach the Gospel?

In which respect, as it stands them upon, whose tongue like Zacharies is not unloosed, to aske with him for writing bookes, and write, saying: (for though their tongue cleave to the roose of their mouth, yet should not their right hand also forget her cunning:) So may they thinke it an^k honest and comely thing, to leane good children of their mind to posteritie, seeing sonnes are but of the bodie from mortall seed, and good bookes from the soule by the immortall seede of Gods word. Are they too simple? why he who by the mouth of an Asse forbad the foolishnesse of a Prophet, hath chosen the foolish things of the world to confound the wise. Are they too weake in themselves? His power is made perfect through weaknesse: and he, who with five stones in Davids sung ouertrew strong Goliath, hath chosen the weake things of the world to confound the mightie things. Are they vile or despised among men? Why he who by the sound of Rammes hornes ouerturned the wals of Iericho, hath chosen the vile and despised things of the world to bring to nought things that are; so mightie through God, though weake in themselves, are the weapons of their warfare, to cast downe holds, and euery thing that is exalted against Christ. Wherin, though the liuing spirit of speech quickeneth most, more then the dead letter of writing, whence Paule himselfe wished for writing, to speake vnto the Galathians, that he might change his voice of the pen into a tongue, Gal. 4.20. Yet when their bodily presence is weake, and their speech of no value, their wrings may be forcible and strong. Neither let all thinke, that such as they are in word by letters when they are absent, such can they be, with S. Paul, when they are present with the people, 2. Corint. 10. All which considerations, as they may stirre vp spirituall Fathers to resent their young Samuels to the temple of the Lord, by the mouth of which babes and sucklings, his praise may be made more perfect among men: so, with the tabernacle is not quite finished, free offers need not feare their oblation (though of goates haire) shall be rejected, when infirmissima, the weakest things are as necessarie for te spirituall, as that was for the materiall tabernacle of the Lord. were ridiculous, saith ¹ Clemens Alexandrinus, to refuse the writings of good men & studious, & admit or licēce the that are neither. Neither need any feare that of ours, which he addeth of his daye.

F

k Palchrum esse & honestū existimo, ijs etiam qui postea futuri sunt bonos filios relinquere: ac filij quidem corporum: animæ autem sunt sanctus, orationes. Clem. Alex. ibi.

1 Ridiculum certe fuerit, coram qui sunt boni ac studiosi scriptis repudiatis, eos, qui tales non sunt, componentes admittere. Sed Theopompo quidem & Timæo, qui fabulas & maledicta componunt, præterea etiam Epicuro quicquid, qui est princeps & author impietatis, quin etiam Hipponacti & Archilochi tam turpiter scribere concedendam est: ei autem qui veritatem prædicat, prohibendum est posteris vilitatē relinquere. lib. 1. Strom.

To the Christian Reader.

For my part, when I saw many rich men, cast of their superfluity so much into the Lords treasure, I thought the widowes farthing would be needlesse, and once resolved with^m Ierome in like case, to surcease from this worke, lest I should poure water into the sea, or carie wood into the Forrest, as he speaketh, aut enim eadem dicere ex superfluo: for that that is, hath bene, and there is now no new thing under the Sunne, aut si noua voluerim dicere, à clarissimo ingenio occupata sunt meliora. And indeed, to speake truth, this diseased Sermon, like the poore creeple at Bethesda, had kept its couch to the death, had not an Angell at a certaine season, that troubled the water, put it downe into the poole, and made it walke abroad. Whose first conception as it was sudden and too present: so, like the untimely fruite of a woman that perisheth before it seeth the Sunne, might the wombe haue bene its tombe, or at most like the Ephemerion haue lined but one day, but that thinking it would profite more by the eye, then it did by the eare, many reasons forced me to publish it to the eye of the world, that was priuately spoken in the eare of a Colledge. Some it may be will aske me,

m Lib. 3. adu.
Pelag.

Segnius irritat
animos demis-
sa per aures:
Quàm quæ
sunt oculis sub-
iecta fidelibus.
Horat.

— Amphora cepit

Institui, currente rota cur vrceus exit?

Horat.

Why I extend it to a booke that was intended but a Sermon, and propose a pitcher what I purposed but a kanne. Indeed, like the woman of Samaria, I brought a pitcher at first to the well of living water, but because of short meditation I had nothing to draw with, I haue now drawne deeper of Iaakobs well, filled my water pot to the brim, and this abortiue issue hath recntred (as it were) into the wombe, and bene borne againe. In whose second birth, I haue, as Galen speaks of nurces, or mid-wiues framed the unfashioned feature and lims of this infant, before I durst presume to bring it to the church, and christen it in the Presse with the name of a booke. An argument (deare Christian) most needfull for these iarring and vcharitable times: wherein I beseech my ecclesiasticall brethren, in the bowels of Christ Iesus, that they would preach faith that worketh through loue, and adsoyne to their doctrine of faith the necessitie of good workes: more then some do, who by beating solely on sole faith, haue made her solitarie. O ye Priests and Ministers of my God, remember, the high Priest caried pomegranates as well as bells, and a pome-

Motives to Dis-
nisters, that they
preach faith that
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loue, and reyne
necessity of workes
with their do-
ctrine of faith.

To the Christian Reader.

granate for euery bell, when he went into the sanctuary of the Lord, Exod. 28. And so the high priest of our profession, his doctrine still was, Euery tree that bringeth not forth good fruite, shall be hewne downe and cast into the fire, Mat. 7. Those beasts in Ezekiels vision, whereby the foure Euangelists are prefigured, as not onely auncient Fathers, but modernes obserue, had hands as well as wings, and an hand for euery wing, Ezek. 1. It was the Apostles, and euen S. Pauls practise, who, and where, and to whom he stood most on iustification by faith onely, as in his Epistles to the Romanes and the people of Galatia, when in the former part he had layed that good foundation offaith, omitted not in the latter end to build thereon gold, siluer, and precious stones of good workes.

1. The practise of
Christ and his
Apostles.

2. Pauls precept.

It was his strait charge to Titus, and in him to al Preachers: this is a true saying, and these things I would thou shouldst affirme, That they which haue beleueed in God, might be carefull to shew forth good workes; these are good and profitable vnto men. I may adioyne what he addeth, And let ours also learne to shew forth good workes for necessary uses, that they be not unfruitfull. Tit. 2. 8. 14.

3. These loose and
uncharitable
times.

A doctrine, as necessary in all ages, so most needfull in our times, wherein workes are changed of many into words, walking in goodness into talking of God, hands into tongues, and hearts into eares; that to cure the superstition, we neglect true deuotion; and to auoid the opinion of meane, we cast off the care of well doing; that the faith which was wont to be in words of any, is now scarce found in the othes of many. Wherein the disease of our forefathers heads is so dangerously fallen vpon our hearts, that whereas they hauing good hearts and bad heads, being but children in vnderstanding, might truly crie with the Shunamites boy, Mine head, mine head, and their mother could not helpe them. We hauing good heads and bad hearts, may cry out with Jeremy in another meaning, My belly, my belly, I am pained at the heart: and euery where barren faith like Rachel crying, Giue me children, or else I die, giue me workes, or I am but a dead faith; yea she weepeth for her children, and will not be comforted because they are not.

4. The stander of
our Church.

How much the rather should spiritual fathers open by these meanes the wombe of barren faith again, with whom as it did with old Sarai, it ceaseth to be after the maner of women, that God may take away her

To the Christian Reader.

her slander of barrenness and her rebuke among women: and having her quiver full of these arrowes, she may be blessed before God, and not be ashamed when she speaketh with her enemies in the gate.

A precept Apostolicall, not duly enough practised of some, who thinke to make faith fruitfull, as Gardeners do their Walnut tree, by still beating on the bole. Whose tantum crede, only beleene and thou shalt be saved, hath taught many to turne the grace of God into wantonnes, & resolve with Eunomius, that faith without works wil serve the turne. Of whose blind zeale and indiscreet speaking, good works like those workers may complaine, Exod. 5. The Lord looke upon you and iudge, for ye have made our saunour to stinke among the inhabitants of the land, in that ye have put a sword in their hand for to slay us. O then Moses and Aaron, why cause ye the people to cease from their works? Get ye to your burdens. Lay upon the people the number of works which they did in time past, diminish nothing thereof, for they be idle, therefore they cry, saying, Only beleene and we shall be saved, for all things are possible to him that beleeueth. Which 4. motives, as still they forced me in my speech to bid our Rebecca meet her spouse with bracelets as well as with eare-rings, seeing not the hearers of the law, but the doers thereof are iustified before him, Rom. 2. 13. somoned they me now to pen a tract (most needfull for our times) of Brotherly Reconcilement, whereof none auncient or recent hath particularly (that I know) written or divulged, that Iames workes might be ioyned with Pauls faith, and faith worke through loue in all Christian professors.

Wherein, si forte mihi vitio detur (as ^mPatricius apologized his citing of many authors) if perchance I be blamed, especially of these idle make-bates, and gaping or idle cauillers, that I haue taken most things out of Greeke and Latine writers, and apply them to mine owne use, I must answer them as he did such men, Me parum admodum fidei rebus meis facturum fuisse, si solum autoritate mea niterer. And beside, it is the custome of all writers to mingle other mens things with their owne, Tum vt certiora scribant, tum vt gratius iucundiusq; legantur: or as ⁿAphranius being accused that he had taken much out of Menander; I confesse (saith he) I haue taken, not onely out of him, but out of euery one that agreed to my matter, Quodcumque me non posse facere melius credidi.

A reproofe of
superficiall Preachers
that teach faith
alone to be suffi-
cient to saluation

^m Epist. in Lib. de
Iustia. resp.

ⁿ Idem ibid.

If

To the Christian Reader.

If next the Scriptures I haue preferred the auncient Fathers to their children, Genus hoc sermonum positum in hominum veterum autoritate & eorum illustrium plus (nescio quo pacto) videtur habere grauitatis, as^o Tully in like case spake of his citing the auncient, Neque omnem sermonem tribuimus Titihono, ne parum esset autoritatis, sed M. Catoni seni, quo maiorem auctoritatem haberet oratio, as P^relsemhere he speaketh. Neither haue I relied on men of yesterday, least my word might want warrant, but on the auncient especially, that the multitude of yeares might teach wisdom in this tract: whereof, as I may truly like^o Liplius of his sententious centons, confesse omnia nostra esse & nihil, that all and nothing is mine: so iustly do I feare the authors whom I cite, may returne Martials apostrophe vpon me, Sed malè dum recitas, incipit esse tuum, and their licour running through so meane a channell, hath lost much of his sweetnesse. But of the manner enough or too much: for the matter it selfe, howseuer this meane booke hath learned this meane, parcere personis, dicere de vitijs, yet some (as he^r speaketh of that his booke) homines malè acuti & callidi sensisse aut scripsisse me volent, quæ per somnū non sensi non scripsi, wil thinke I meant that which neuer came in my mind, referuntq; pleraq; omnia ad hoc vnum æuū, & quæ nos communiter diximus, sic volunt accipi quasi in Titium aut Scium dicta. Imo vates etiam agunt, non lectores: nec sumunt à nobis sensum, sed adferunt, & mentem aliquam adfingunt ex sua mente: ô angues, ô viperæ, fugio vos, fugio, & tamen vix effugio. *Howbeit I may safely anouch with Saint^r Ierome*, Nullum læsi, nullius nomen mea scripturâ designatum est. Neminem specialiter meus sermo pulsauit. Generalis de vitijs disputatio est: qui mihi irasci voluerit, ipse de se quod talis sit confitebitur. *I haue strinē against no man, but onely his strife; maligned no man, but his malice; nor enuied any, but his enuie.* Scio me offensurum esse quamplurimos, as^t he said in like case, qui generalem de vitijs disputationem in suam referunt contumeliam, and they shall gaine but what he addeth, Et dum mihi irascuntur, suam indicant conscientiam, multoq; peius de se quàm de me iudicant. Ego enim neminem nominabo: nec veteris comoediæ licentia certas personas eligam atque perstringam. *He subnecteth a good medicine for such sore*

backes,

^r De Amicit.

^p De Senect.

^q Prefat ad lect.
in lib. ciuil. doct.

Hunc seruare
modum nostri
nouere libelli,
Mart.

^r Liplibid.

^s Ad Nepot. de
vita Cleric.

^o Ierom. epist.
ad rustic. Mo-
nach.

To the Christian Reader.

*backes, Prudentis viri est dissimulare, imo emendare quod in se intelligat, & indignari sibi magis quàm mihi, nec in monitorem maledicta regerere, saith Ierom. Touching them that are loving & friendly to their brethren, as Plutarch when he offered his booke of Brotherly loue vnto Nigrinus and Quintus agreeing brethren, sayd, Ad quæ libellus cohortatur, ea vos iam agentes testimonio potiùs ornari quàm officij admoneri videbimini: so this little booke of Brotherly Reconcilement shal rather beare witness of their vnitie, then intreate them to that which willingly they do. For them that are factious folk and contentious, I easily vnderstand I shall not please them, as he speaketh: howsoeuer, I passe little to be iudged of such, or of mans iudgement when I iudge not my selfe. Onely thee (gentle Reader) I would intreate, that what Socrates thought of Heraclitus his obscure booke, thou wouldst charitably thinke and say of mine, Ἄ μὲν οὐκ ἔγνω, γερναῖα. ὅπως δὲ ἄ μὲν οὐκ ἔγνω, what I vnderstood is good, and I hope that which I haue not vnderstood. * If thou shalt find I touch some kind of men, and deride their ridiculous chollors, which is not my wont, let me craue pardon for my want. If in hate and heate against the spirit of singularitie and scisme, and to auert the readers therefro, being prouoked, I haue called some deceiuers of minds, Puritans or Prurritans, beare with this zeale also: Ipsa enim necessitas aduersus huius certaminis doctrinas instans, talem nobis sudorem efficit, & vt lectores auertantur, as saith Epiphanius in not unlike case, I did it because sinful scisme is impudent; and hauing a whores forehead, will not be ashamed till we spit in her face.*

In which respect, as I cannot hope for better acceptance of my widowes mite then did^x Ierome, of his much, cast into the treasure. Some will despise it as a thing of no value, and whatsoeuer we write, disdain to reade it: Others in hatred of our name consider the person not the thing, & more commend others silence then our indowor: some count vs bold for handling a matter neuer written of before: some thinke themselves skilfull and learned, if they can detract from others labours, & non quid ipsi possint, sed quid nos non possumus dijudicent: so may I iustly wish with Lucilius, that neither the best nor worst learned might be my readers, because they vnderstand nothing at all, and these more then perchance I do

meane.

^u Cic. ad Attic. 8. 15. Facile intelligo pugnantem cupidis hominibus me non satisfacere. * Quin & amplius sitis rogati pro indulgenda venia, si alicubi reperieris nos aliquos impetere, aut cauilis incesse, quum alias hunc morem non habeamus. Et si alicubi propter zelum aduersus hæreses, & ad auertendos lectores, exacerbati dixerimus aliquos deceptores, aut circulatores aut miseros homines, ignorete: Epiphanius præfat in lib. hæres. x. Proxi. in lib. 1. commet. in Oseam. Alij quasi parua contemnunt & quicquid dixerimus contemnere despiciunt. Alij odio nominis nostri non res sed personas considerant, magisque aliorum silentium quàm nostrum studium probant. Sunt quæ audacter nos facere asserant &c. Quidam in eo se discretos arbitrantur & doctos, si alicui operi detrachant, &c.

To the Reader Christian Reader.

y Cicer. lib. 2.
de Orat.

meane. ¶ Persecum non curo legere, Lælium volo: Perseus is too learned, honest and not vnlearned Lælius I wish for my Reader. And now thee I intreate (good Christian) if thou hast not written, suspend thy censure, till thou know what it is to write and be buried in a dead letter of lesse delight and perswasion: if thou hast written, yet suspend thy iudgement, till thou meet with a matter wherein thou hast euery man, and yet none for thy helpe. It is an easie matter to chaunge an Author è Græco in Latinum from his Athenian cloke into a Romaine gowne. A more easie matter, like Chrylippus, to take Euripides his Medea, and concealing his name, make it our owne Tragedie, as some do. I speake not this to taxe others, or commend my selfe: μαμίσεται τίς δ᾽ ἄσσοι ἢ μαμίσεται, was the brag of a proud Painter: that thought be farre from my heart: onely I tell

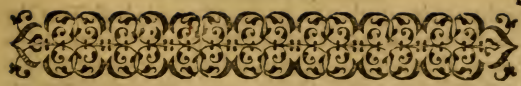
Marcial. Epigr.

Momus, Carpere vel noli nostra vel ede tua. If I haue done well, and as the storie required, it is the thing that I desired: let God haue the praise, thee the profite, and me the paines. But if I haue spoken slenderly and barely, (as thou shalt perceiue) it is that I could. The God of peace enlighten thine understanding, and sanctifie thee throughout, that after thou hast enioyed the peace of conscience, thou mayst possesse that eternall peace of God in the heauens. Amen.

Thine in the Lord,

Egeon Askew.

BRO-



BROTHERLY RE- CONCILEMENT.

MATH. 5. 24.

Go thy way, first be reconciled to thy Brother.



THose Porters of the kingdome, who had taken away the *Key of knowledge*, *Luke 11.* did with their forged glosse (that *false key*) so wrest the locke and sence of the Law, that sooner they could enter those *secreta Iehoua*, the priuie chamber of Gods secreticounsell, then open these *reuelata*, the presence-chamber of his reuealed will. For whereas the *Law* was not only *aboly*, to bind the hand from the action of bloodshed, *Leuit. 19. 18.* but *spirituall* also to bridle the hart from the affection of hatred, *verl. 17.* the Scribes and expounders of the Law (whose *pen* it seemes *taught falsehood* by tradition) misconstruing the turbulent passions of *anger, malice, and enuie* (as *Papists* now do) to be but *least matters* of the law, *Mat. 5. 19. 20.* restrained by their glosse the sixt precept, *Thou shalt not kill*, to the outward act of murder, *verl. 21.* and openly professed out of, not *Moses* chaire, but their stoole of *wickednesse*, whereon they imagined mischief for a law, yea publicly proclaimed (as if not *their heart* alone, but *eyes* too, in reading of *Moses* had bene couered with a veile) that *this outward action of killing onely, and not these inward motions of the mind were forbidden in this commandment*, as *Lyra* a Jew by ofspring out of their owne *Antiquarian* wel obserues. Thus these text-corrupting glosers staying their superficial knowledge in the viter court and dead letter of this precept, nor once entring into the spirit, and *holiest* of all, measured murder but with the span of a bloody hand; and mete

Mat. 23. 13.
b Bulling conc.
39 in Apoc 9. 1.
Doctrina adul-
terata est clauis
adulterina.
c Deuter. 19. 29.
d Rom. 7. 11.
e Verl. 14.
f Ier. 8. 8.
g Bellar. lib. 1. de
statu peccat. c. 3.
p 12.
h Corryss Ho-
mil. 11. op. imp.
i in Math. 5. sic
gloss ord. i. alium.
muscul. Chem.
Ares. Ber. Pise.
Fern. & Quill.
m Mat. 5. expon.
n Math. 23. 2.
k Psalme 94. 20.
l 2. Corint. 3. 15.
m Acts 28. 27.
n Leu. 19. 17. 18.
Thou shalt not
hate thy bro-
ther in thy
heart, nor re-
member iniu-
ries.
o Nic. Lyra in
Exod. 20. 17. &
Mat. 5. 21
p Joseph. Antiq.
Jud. lib. 12.
cap. 13.

A

out

a Esay 58. 4.

b Esay 8. 17.

c Mat. 21. 12.

d Luk. 13. 31. 32.

e Cant. 2. 15.

vid Iun. & Fen.

f Iudg. 15. 4-5.

g Iohn 20. 15.
Coherence of
the text.h Plin. *hisp. nat.*
lib. 24. cap. 19.i In Eph 4.
k Remb. Dodon.
L. 4. plant. ca 74.
l Musican Mas.
5. 23.
m Esay 1. }

out homicide with the *stroke of the fist of wickednesse*. Thus like their ^b fathers they ranne from the liuing to the dead: and *Mezenius*-like *tying* the *liuing* spirit of this precept to the *dead* letter of the law, they stifled the life therof with the dead character, they muredred its soule with the *killing* letter, and made the commandement of God of no authoritie by their glossing tradition. Wherefore our Lord thinking it now time to put to his hand, seeing they had destroyed his law, purgeth it from their glosses, as he did the ^c Temple of the buyers and sellers: and opening with his *Key of knowledge* the meaning of his Fathers will, quickneth the dead letter of this precept with the spirit of truth; who laying his axe not onely to the hands and branches of the tree, but euen to the heart the roote of bitternesse, both chaines vp thereby an Herodian ^d foxe from violence or blood, and in him also takes the ^e little foxes, *anger, hatred and malice*, which lurking in the denne of his heart would eftsfoones destroy the vine, and like ^f *Sampsons* foxes set all on fire: proclaiming with his *αὐτὸς ἐπα* from heauen, that euen an ireful heart, a disdaining gesture, and a reuiling tongue, as wel as bloody hands, are guilty of murder and culpable of iudgment. Ver. 22. *But I say vnto you, who soeuer is angry with his brother vnadvisedly, shall be guiltie of iudgement: and who soeuer saith to his brother, Raca, shall be guiltie of a Councel: and who soeuer shal say Foole, shal be guilty of ike gehenna of fire*. This heauenly gardener (if so with ^g *Mary* I may suppose him) hauing thus extirpated *μισανθρωπία*, and plucked vp murder by the roots, in weeding out those *Fibras* and rootes of bitternes, vers. 22: he now plants the herbe ^h *Philanthropos* or brotherly loue in the ground of their hearts, vers. 23. 24. to cure their malice, the Kings euill of the soule (so ⁱ *Chrysostome* calls it) as that vegetiue healeth the Kings euill of the body, as ^k *Herbalists* obserue. Where seeing the ^l *Pharisees* to misconceiue like their ^m auncesters, that the Almighty would be pleased with their legall oblations, though their hearts as the others hands were full of blood: he prescious of their thoughts, preuenteth their excuse, and doth anticipate their supposall in the sequent verses, If *then* thou bring thy gift to the altar, and there remembreth that thy brother hath ought against thee, leaue there thy gift

Mat. 5. 23,
24.

gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift: agree with thine aduersary quickly, &c. The brieft and summe whereof I haue here selected for the theame of my future discourse, *Go thy way, first be reconciled to thy brother*: paralele whereto in sense are these words immediatly subiected, vers. 25. *Agree with thine aduersary quickly*; for agree, here is *be reconciled*; for aduersary, brother; for quickly, first. In which precept of our Sauour, we may obserue a dismissal from the altar, *Go thy way*: secondly, a commission of two, *be reconciled to thy brother*: thirdly, this without all intermission, first, *Go thy way, first be reconciled to thy brother*. Touching the first, if this dismissal seeme so indefinit, that like ^a Peter thou askest, Master, to whom shall I go? He tels thee thy whole arrant, *Mat. 18. 15*, If thy brother trespassse against thee, go thou vnto him, and tell him his fault betweene thee and him alone; if he heare thee, thou hast won thy brother. If thy brother of generatio or regeneration by nature or grace, trespassse in word or deed, saith a ^b writer, by iniury or contumely, saith the 'glosse, against thee, that thou ^d onely knowest it; go, if he be absent, beyond the sea (saith ^e *Ausline*) that much water must not quench the fiery coales of thy loue, nor the floods drowne it: but go, *non pedibus corporis, sed motibus animi*, though not with the sole of thy feete, yet with the feete of thy soule; and at least (saith he) thou must resolute with thy selfe that so soone as oportunitie of going vnto him shall offer it selfe, thou wilt be reconciled. But if propinquitie of place will oportune thine inteyt, go thou seruant with reuerence to thy master, thou companion louingly to thy fellow, thou maister with authoritie to thy seruant, saith a ^f writer. But *vade mansuetus* go in all meeknes, with a coole temper of rebated heate: for as fire cannot be quenched with fire, so neither (saith ^g *Chrysostome*) can fury be allayed with fury, sith meeknesse and lenitie asswageth the hote fit of anger, as water extinguisheth combustion. And indeed the reason why in quenching ciuill garboiles and domesticall combustions, we often for water adde suell to the fire, and oyle to the flame, is, *quod iratos irati ipsi obinrgamus*, saith an ⁱ heathen, because in our anger we chide our brothers anger: *Et qua per irā sunt peccata in ea per*

The generall diuision of the text.

First, the dismissal, go thy way. ^a Iohn 6. 68.

^b Ares. in hunc locum, & Bez. c Interl. in hunc locum.

^d Aug. ser. 16. de verb. Dom.

^e Lib. 1. de serm. Dom. in monte cap. 20.

^f Co.

^g 1 Cor. 13. 20.

^h Gualiad. in Mat. 18. 15.

ⁱ Thon.

^j Homil. 59. in Gen. 33.

^k Plut. de ira cohibend.

iram vindicamus, and vnder pretence of correction, in our anger reuēge the offence which through his anger he gaue vs: as if one could see ^a clearly to plucke out the mote in his brothers eye, who hath a beame in his owne. Hence some heathens would not aduenture their speech in reproofe or commaund, till their fury was past and anger abated. It was the lesson of *Athenodorus* the famous Philosopher, which at his departure from Rome he gaue to *Octavius*: *Si succencere contingit ô Imperator*, &c. If thou chaunce to be angrie ô Emperour (saith ^b he) say ouer the 24. letters of the *Greeke Alphabet* before thou burst forth into speech. Hence others durst not in their rage trust their hands with the rod, nor would sit corrections among their families, nor come with a rod when they could not in the spirit of meeknesse: *Caderem te nisi irascerer*, I would beate thee if I were not angry, said ^c *Socrates* to his seruant: *Non ausus est se ira committere*, saith my Author, he durst not trust himselfe with anger. *Plato* his scholar tooke out that lesson in his practise, ^d who being angry with his boy, and laying him on the blocke with full intent to beate him, when he had lift vp his hand to fetch a blow, perceiuing himselfe in some passion of anger, held it in suspense and would not strike: but being asked of one by, what he did, *Exigo pœnas ab homine iracundo*, saith he, I am punishing an angry man and correcting his anger, *Speusippus* beate thou this youth for I am angrie. ^e *Architas* of *Tarentum* was not vnlike, who hauing found all things wrong in his field, perceiuing himselfe grieued in mind towards his Steward, touched him not then, but onely said departing: It is happie for thee that I am angrie: or (as ^f *Lactantius* doth relate it) Silly fellow, whom I had killed with blowes, if I were not angrie. If these Moralists, Philosophers of discretion, durst not in heate of their wrath proceed to correction of their seruants, (which yet may seeme peculiar and an act legitimate for anger) lest they should exceede the golden meane of correction and æconomically iustice: much lesse may we in our bile and cholericke passions march furiously like *Iehu* to admonition of our brother, (which shold be the purueyer of peace) lest for building we breake downe, for planting plucke vp, & for saluing his maladie, gall the sores & vlcers of his soule:

and

^a Mathew 7.45^b *Plut. Apetb. in fine.*^c *Senec. lib. 1. de ira. cap. 15.*^d *Senec. lib. 3. de ira, cap. 12.*^e *Plut. de ser. num. vindict.*^f *Lib. de ira. cap. 18.*

and therefore in pollicie and wisedome of the spirit sends the Apostle Lentie before, as Admonitions harbinger, to prepare for his comming. 2. *Tim.* 2. 25. ἐν πραότητι τῆς ἰουρίας, in meeknesse not furie, Gods seruant must instruct, lest when admonition comes to be entertained, they will not receiue him, because his behauiour is, as if he would go further. But of this more anon.

To him. As thou like a good Phisition must come, not with coales but coolers, to allay the feauer of thy brothers furie: so in discretion of time must thou seasonably apply thy medicinable instruction. For as Phisitions forbid (saith ^a *Seneca*) to apply pre- ^a *Lib. 3. de ira.* scripts and medicines *cum morbus in accessu est, ac fauit*, when the hote fit cometh, and paroxysme begins to rage: but then opportunely *cum se remittit*, when it slaketh its extremitie. So that Phisition of the hote ague of anger, ^b prescribeth this season for ^b *Idem ibid.* her receipt, not to admonish her when the hot fit is vpon her, *sed ubi tempore coeperit esse lenior*, when by some protraction of time her extreame heate and hate is abated. *Primam iram non audebimus oratione mulcere*, we dare not (saith he) prescribe any receipt, or minister any precept to anger in her fit: he giues the reason, *Surda est & amens*, it is then deafe and mad, and will take no receipt, no not the balme of *Gilead*: but whether thou pipe vnto her of lament, sing of mercie or iudgement; like the deafe adder she stoppeth her eares, and will refuse to heare the voice of the charmer, charme he neuer so wisely, *Psal.* 58. 4. It was both deafe and mad in those stiff-necked *Iewes* at *Stephens* reproofe, *Act.* 7. 'Deafe, for when their hearts brast for anger, they stopped their eares saith Saint *Luke*: and mad, for they ran vpon him like mad dogs all at once, and gnashed their teeth: though causlesly both deafe and mad at his now ^d comming to ^d *Act. 7.* them with a rod, since ^e before with the spirit of meeknesse he ^e *Act. 6.* could not preuaile. Which season for angers cure we should the rather obserue, because though all other euils of the bodie (saith ^f *Plutarch*) admit remedies when the maladie rageth, yet anger ^f *De ira cobib.* brookes no medicin when the mind outrageth, but like a fired house sits all full of smoke and fire, that none can see for the, one, nor for feare of the other dare come to quench it. And

therefore when *Rebekah* saw *Eſau* on fire of hell, that he turned toward his brother for the bleſſing, (*Gen. 27. 42.*) ſhe wiſely aduiſed her ſonne *Iaakob* not then to go vnto him and tell him his

^a Rom. 12. 19. fault, but (as the^a Apoſtle ſpeakes) *dare locum ire*, to giue place for a while to his wrath, *verſ. 43.* *My ſonne* (ſaith ſhe) *heare my voyce, ariſe and ſlie to Haran to my brother Laban, and tarry with him awhile till thy brothers fierceneſſe be aſſwaged, and then I will ſend for thee again.* Right ſo (ſaith^b *Ambroſe*) if any through enuie threaten and menace his brother, let patience like *Rebekah* (who by her counſell kept both the one brother from dan-

^c *Gen. 32. 20.*
^d *Verſ. 18. &c*
^e *cap. 33. 4.*
^f *Eccleſ. 3. 5. 7.*
^g *Cicer. lib. 2. de Orat.*
^h *Ouid. lib. 1. de remed.*
ger, and the other from his miſchiefe) aduiſe and perſwade vs to giue place for a while to the rage of wrath, till reaſonably we may mitigate her furie. And then indeed as *Iaakob* when his brothers heate and hate was allayed, preſented him fitly with gifts, and with faire^d ſpeeches appeaſed his wrath: ſo ſhall we obſerue the^e Wiſe mans oportunitie of time: To embrace and to be farre from embracing; to keepe ſilence and to ſpeake, and our words thus ſpokén fitly for^f time, perſon, and place, ſhall be like apples of gold with pictures of ſiluer, *Pro. 25. 11.* The^g heathen could ſee this in the twilight of nature:

— *accendas vitia irritéſq; vetando;*

Temporibus ſi non aggrediare ſuis.

If thou do not in their right ſeaſon reprove vices, eſpecially wrath and anger, thou mayſt ſooner kindle then quench them by correction; and therefore his aduice is from natures oracle to reprovers

Dum furor in curſu eſt currenti cede furori.

(he ſpake it of loue, but muſt more in hatred be obſerued.) Forbeare to rebuke men in their furie and violent paſſions, for

Impatiens animus nec adhuc tractabilis arte

Reſpuit atque odio verba mouentis habet,

the impatient mind which is yet vntractable hateth to be reformed, and will caſt thy words behind him:

Aggrediar melius tum cum ſua vulnera tangi

Iam ſinet, & veris vocibus aptus erit.

The fitteſt time to pacifie his wrath will be, when being ſome-what appeaſed, he will ſuffer his ſores to be touched and admit
inſtruction:

instruction: lest his vlcers (saith ^a Bernard) being angred and exasperated *more Phrenetici non solum repellat, sed & morderet tentet medici manum*, Like a madde man, not onely he reiect thy phisicke, but euen seeke to bite the hand of his Phisition. It was a caueat giuen the primitiue Church, and obserued by ancient Fathers in those bloudie times, *Non corripere furem tyrannum*, not to rebuke a tyrant in his furie, lest that should more incense his rage against the Church. Which Christian policie (I thinke) they learned of Saint Paule, who in his Epistle to the *Romains* did not so much as touch Nero their bloud-thirsting Emperour, (but willed ^b euery soule be subiect to his power) lest that Lion (as wisely not in that, but truly in ^c another Epistle he tearmed him) being awaked by reproofe, should roare after his prey, and seeke whom he might deuoure: onely he wil- leth *Timothie* to pray for the appeasing of such wrathfull Tyrants and Kings, that they might leade a quiet and peaceable life in all godlinesse and honestie, 1. *Tim* 2.2.

Our Sauour hath prescribed each reprobuer a semblable caueat, *Mat* 7.6. *Giue not holy things to dogs, neither cast your pearls before swine, Why? lest they treade them vnder their feet,* (saith he) *and turne againe all to rent you.* By *holy things* and *pearles* he meaneth ^d holy admonitions, called *holy things*, ^e because they must not be spilt; and *pearles*, because not contemned: and these must not be mispent and spilt on *dogges* and *swine*, which in their woodnesse ^f admit no medicine, but ^g vomit vp their rancor at reproofe, and by wholesome admonition become more sicke then salued thereby, lest not onely like *swine* they treade them vnder foote, *sed illorum prebitorem persequantur, calumny ipsam impetentes & iniurijs afficientes*, saith ^h Iansenius, lest as mad dogs they turne againe all to rent you: onely then must we pray for the asswaging of their impetuous furie, that God may giue them repentance to know the truth, and come out of that snare of the diuell to amendement of life, 2. *Tim* 2. 25. The child and sonne of God by nature and grace hath in spirituall wisdom obserued this caution, and in pollicie of the spirit eschewed for a season the rage and wrath of the furious, as ⁱ Iakob fled from *Esau*, ^k *Moses* from *Pharao*, ^l *David* from king *Saul*, ^m *Elias* from

Iesabel,

^a Serm 2. de resur. Dom.

^b Rom. 13.1.

^c 2. Tim. 4.17.

^d Piscal in Mat. 7.6. schol.

^e August. lib 2. de serm. Dom. in mont. cap. 31.

^f Caluyn. herm. Euang. in Mat. 7.6.

^g Chrysost. op. imperfect. hom. 17. in Mat. 7.

^h Cap. 43. Comment. in concord. Euang.

ⁱ Gen. 27. 43.

^k Exod. 3. 15.

^l 1. Sam. 17. 13.

^m 1. King. 19. 3.

- a Act. 9. 25.
 2. Cor. 11. 33.
 b Luk. 4. 30.
 Joh. 11. 54.
 c Gen. 29. 13. 14.
 d Exod. 2. 21.
 e 2. Sam. 3. 4.
 f 1 King. 19. 5.
 g Act. 9. 27.

Iefabel, ^a *Paul* from the *Damascens*, ^b and *Christ* himfelfe from the *Iewes*, *nec defuit eis refugium & confortatio*, faith a Father, neither wanted they in this flight comfort for a citie of refuge: for ^c *Iaakob* found fauour in *Labans* house, ^d *Mofes* a rich father in law, ^e *Dauid* the kingdome, ^f *Elias* an Angell to feede him, ^g *Paul* spirituall brethren to comfort him, and *Christ* the comforter.

All thefe gaue place to wrath for a feafon, and when it came, moft of them feeing the wrath of their enemies allayed, fitted oportunitie to pacifie their fury. Therefore the faults of offenders (faith ^{*} *Aufline*) muft efloones craue f Silence for a feafon, (he meanes anger, wrath and fury) *Ut aptiori tempore corrigantur*, That in fitter time they may be corrected: *Ne exasperatus increpatione non proficiat, fed magis ex correptione scandalum summat*, Leaft the partie exasperated by rebuke be not bettered, but more scandalized by vnfeafonable reproofe. And this he thinkes *discretum silentium*, a difcreet f Silence, and ^{*} *confilium charitatis*, the counfell of charitie, and policie of the fpirit. For as the ^{*} cold and dead coale (faith *Salomon*) is to a burning coale, *Pro. 26. 20.* that is, augmenteth the heate (faith *Hugo*), fo though thy heate be cooled, and thine anger dead out, yet if thou come to thy brother in the heate and flame of his fury, thou fhalt but lay fticks vpon his fire (faith *Syracides*) and increafe the flame, *Ecclef. 8. 3.* therefore his aduice is wife, verf. 10. *Kindle not the coales of finnes when thou rebukeft them, leaft thou be burnt in the fiery flames of their finnes.* Neither offer to make friendfhip (faith *Salomon*) with the wrathfull man, or man in his wrath, nor walk with the furious man leaft thou learne his wayes, and receiue deftruftion to thy felfe, *Prou. 22. 24.* the frenzy and ftrength of anger like the citie *Ai* (*Iofh. 8. 5.*) muft be wonne by retiring from it for a feafon. Go then to thy patient, not in his impatiencie and hot fit of fury, but when the feauer slacketh, and the heate is abated, and then Phifitian-like apply thy medicine to his malady, and

Tell him
 his fault.

- b Math. 18. 15.
 c Luke 17. 3.
 d 2 Timoth. 4. 2

Tell him his fault, *ἐλεγχον*, reprove him, faith ^b *Mat. 18. 15.* *ἐπιτιμήσον* fharpely rebuke him, faith ^c *Luke 17. 3.* The Apofle in his charge to ^d *Timothy* ioyneth both thefe together, *ἐλεγχον ἐπιτιμήσον*, reprove, rebuke, as if he had faid, after rebuke, where firft reproofe will

not preuaile, and then powre in wine to search, when oile cannot salue. But in this priuate parley of pacification, the former must qualifie the later, *ἐπεὶ* reprove him, or (as our english translation moderately rendreth that word) *Tell him his fault*, that is, saith *Aretius*, Lay his trespass before his eyes, the ground of his fault, the qualitie and quantitie of his offence. *Non quarendo quid reprehendas, sed videndo quid corrigas*, (saith *Augustine*) not prying what thou canst reprove, but marking what thou maist amend. For *Christ* here saith not, accuse, rebuke, aske satisfaction and punishment, but tell him his fault; as if he had said, *Obiect* not againe contumelious tearmes; vpbraid not the iniurie with reprochfull words, but admonish him louingly, reprove him friendly, and intreate him gently, that he do so no more euill intreate thee. Brethren (saith the Apostle) if a man be fallen by occasion into any fault, ye which are spirituall restore such a one, *ἐν πνεύματι καὶ ἀγάπῃ*, with the spirit of meeknesse, considering thy selfe lest thou also be tempted, *Gal. 6. 1.* The Metaphor of restoring the Apostle borroweth from Surgeons or Bone-setters, (as some thinke) who softly handle a member out of ioynt, that more nimbly they may set it and restore the luxate member to his proper place: to teach them, who must Surgeon-like set and restore a member out of ioynt, to handle it warily and charily, with the spirit of meeknesse: that is, not snappishly but gently, not with delusion but commiseration, not rigorously but meekly. And to induce thee therto, the Apostle vseth euery word as a motiue of meeknesse, for each is pregnant and perswasive saith *Illiricus*. Brethren, whom sympathie should moue to commiseration: if a man, whose humane nature as he is man, prone to erre, slip, and be deceiued, must of men be borne with and pitied: be overtaken, not through obstinate malice, but Sathans subtiltie and the fleshes infirmities: in any fault, which is no notorious fall from his God, but a slip toward his brother: you which are spirituall, discreet to iudge all things, and strong to beare the infirmities of the weak: restore such a one, not broken off from the body, but a little out of square: with the spirit of meeknesse, who himselfe being the comforter, is pleased with this lenitie of reproofe: with thy spirit

Comment in Mat. 18. 15.

m. Serm. 16. de verb. Dom.

n. Clav. 9. hom. 61. in Mat. 18.

o. Brent. in Luc. 17. 3.

p. Heming. Aret. & Illir. in Gal. 6. 1.

q. Heming. Ibid.

r. In hunc locum

s. Gen. 6. 5. Leuit. 6. 3. Hos. 6. 7.

t. 1. Cor. 2. 15.

u. Rom. 15. 1.

x. Chrysostom. Calaneo.

* *ἀνθρώπων*
ἐπιτομή
Iam. 5. 17.
 2. *Heb. 2. 17.*

a *Serm. 2 de re-*
fur. Dom.

b *Lib. 2. de serm.*
Dom. in monte
cap. 30.

c *Esa. 58. 1.*

d *Tit. 1. 13.*

e *Luk. 14. 23.*

* *ὑποβόα*
 1. *Cor. 4. 21.*

f *Mark. 9. 44.*

of meeknesse, lest thy gesture be mild when thine heart is truculent and insulting: *considering thy selfe*, that thou art a * man subiect to like passions as he is, and must therefore haue compassion on his infirmities, (as in naturall passions * Christ our Lord was made in all things like his brethren, that he might be compassionate) that seeing thou maist be tempted in all things that he is, thou maist be touched with the feeling of his infirmities, as that holy father in Saint *Bernard*, who hearing that his brother had trespassed against him, condoled his fall with this voice of pittie, *Ille hodie & ego cras*, he is fallen to day, and I shall (it may be) to morow: considering thy selfe by him, consider by thy selfe him, that is by thee, and marke euery thing, saith *Syracides*, *Eccles. 31. 15*. Considering thy selfe lest thou also be tempted. Let vs first consider saith *Austine*, whether we haue not, or had not, or might not haue had the like fault: if none of these, yet *tangat memoriam communis fragilitas*, let vs remember we are men subiect to like passions, and there learne pittie to temper our reproofe to win a brother, and policie to couer the hook of admonition with the bait of pleasant speech, to catch a fish, and but *tell him his fault*. For although when with *Peter*, *Luk. 5*. we fish with the net to catch a multitude of fishes, we may and must *vis strepitum & clamore, ut pisces cogantur in rete*, as one speakes, * Crie aloud, and spare not to lift vp our voice like a trumpet, and ^d rebuking them sharply, * compell them to come in, that his net may be ful. (As he himselfe by this showing droue those many Iewes into the net, and enclosed a great multitude of fishes, euen three thousand soules, *Act. 2. 41*.) Yet when with him (*Mat. 17*.) we fish with an angle, *Que singularis est piscatio, & ad unum tantum piscem capiendum dirigimur*, as the same author addeth, which is for one fish in particular, to conuert a brother, and saue a soule from death, we must not make great noise with rebuke, and outcries with reproofe, but vse silence and quietnesse of admonition: nor though we angle must we come with a * rod, but in the spirit of meeknesse; or if with the rod of the spirit, not baite our hooke of admonition with iudgement, and that ^f worme *that neuer dieth*. Therefore do but tell him his fault saith Christ, restore him with the spirit

spirit of meeknesse saith his Apostle, count him not as an enemy, but admonish him as a brother, 2. *Thes.* 3. 15. In this angling for one to winne a brother, the heathen could see that clamors must be left, and the hooke of reproofe warily couered that no choler may appeare. All care and diligence must be taken, saith^e he, *Primū ut admonitio acerbitate, deinde oburgatio consumelsa vacet*, first that our admonition be void of bitterness, then that blaming be without reproch. And therefore ^b *Plutarch* aduiseeth to vse in this parley a point of Rhetoricke, that if not translating the crime, yet extenuating his offence, we remoue the fact farthest from contempt or violence, and rather impute it to some folly or lack of wit, to perturbation, to necessity, or some misfortune. For if thou bring him a glasse only to shew his deformitie of life, *allidet parieti*, he will dash it against the wall, and his mote of anger will grow thereby to a beame of hatred, saith *Austine*. If thou blow the sparke it will burne, if thou spit vpon it, it shall be quenched; and both these come from the mouth, saith the Wise man, *Eccles.* 28. 12. for as water cast into the fire when it flameth, extinguisheth the heate, so, saithⁱ *Chrysostome*, *Verbum cum mansuetudine prolatum*, a word spoken with mildnesse cooleth the mind incensed with anger. Neither can the Phisition (saith^k he) by all his sedulitie swage so quickly his patients feuer, as the mild admonisher *proprium spiratione sermonum* with the cooling breath of mild instruction allay the quartaine yea quotidian ague of the impatientes anger. For whereas indeed the mind of man is naturally stubborne, and rather willingly followeth, then with rough meanes will be led: and therefore *Plus hac via proficitur*, saith *Seneca*, it yeeldeth with mildnesse, and with austeritie rather breaketh then bendeth: so the same becomming more froward and peruerse with perturbation, growes more impatient of checke, and lesse hopeful to be wonne, *Plus itaque proficit amica correptio quam turbulenta accusatio*, saith^m *Ambrose* on these words: more therefore is anger asswaged by a friendly admonition then by a turbulent accusation. Tell him his fault then, and go to him not with a rod, but in the spirit of meeknesse; and surely such friendly breath warmed with coales of loue, like sommer aire openeth the

g Cicer. lib. de Amicit.

h Dialog. de ira cōtib.

i Homil. 50. in Gen.

k Homil. 29. ad pop. Antioch.

l Natura constantia est humani animi, sequitur potius quam ducitur. Senec. lib. 1. de clem. cap. 24.

m Lib. 8. in Luc. 17. 2.

pores that it selfe may enter: but if it be too sharpe like cold winter ayre, it obdurates the skinne, shutteth the pores, and stoppeth its owne ingresse and entrance. Go not with a Prophets denunciation, but with the Apostles obsecration; go not like *Barrabas* a sonne of confusion, but like *Barnabas* a sonne of consolation; go and powre in not wine to exasperate his vlcers, but oyle of loue to salue his bile; go in the soft and still voice to angle for one fish, and go not in thunder and earthquake, but when thou shouldst driue a multitude into the net: if in either of these thou go to thy weake and fuming brother, with thy earthquake thou shalt breake the bruised reede, and with thy strong wind inflame the smoking flaxe, do but tell him his fault.

Between thee
and him alone.

Neither must this conference for concord, and parley of pacification be on the house tops before all Israell, but in the eare, betweene thee and him alone saith our Sauour: and therefore the *Syriack* Translator for *reproue*, vseth a * word which signifieth to *reproue* and *hide*, as a ^a Linguist obserues. For indeede if thou diuulge priuate iniuries by a publike reproofe, thou art not a reprover but a betrayer saith ^o *Austine*: debate thy quarrell with thy neighbour alone, (the holy Ghost commaunds it by the mouth of *Salomon*) and discover not the secret to another, lest he that heareth thee put thee to shame, and thine infamie be irreuocable, *Prou.* 25.9. For as ^p nature bids euery man put more comelineffe on, and not publish his vncomely parts: so grace ^a taught *Ioseph* to couer *Maries* secrets, and not make her a publike example: and both may lesson thee to ^r put on loue ^t the wedding garment, to ^r couer a multitude of his priuate sins, nay all his trespasses, *Prou.* 10. 12. and rather with ^a *Shem* and ^a *Constantine* to couer with thy cloke his faults form the eye of others, then like cursed *Cham*, if not vncouer with thy hand his shame to the eye, yet discover with thy tongue his nakednesse to the eare of all men. And therefore must thou debate the matter between thee and him alone, *ut fama conseruetur*, saith ^r *Thomas* and ^r *Tostatus* discussing this by question, that his name be not defamed, and by open rebuke through shame apologize his offence, saith ^a *Ierome*, and Saint ^b *Austine*. And as Christ here by precept enioyneth vs all to respect in priuate reprehensions the

* אכסויהי כסה
Abcondo.
ⁿ Fabric. dict.
Syrochald.
^o Serm. 16. de
verb. Dom.

^p 1. Cor. 12. 23.

^q Mat. 1. 19.
^r Col. 3. 14.

^s Mat. 22. 12.
^t 1. Pet. 4. 8.
^u Gen. 9. 23.
^x Tristor. hist.
eccl. lib. 1. cap. 12

^y 2. 2. Quæst. 33
art. 7.
^z In Mat. 18.
quæst. 97.
^a Com. in Mat.
18. 15.
^b Serm. 16. de
verb. Dom.

the same of our brethren : so haue the godly practised it euen in their publike rebukes, and tendred the name of their sisters, witnesse Saint *Luke*, who vncouering *Mary Magdalens* faults, discouered not her name, but only saith, *Behold there was a woman a sinner* in the citie, *Luke* 7.37: but Saint *Marke* recounting her deuout seruice and sweete ointments bestowed on Christs buriall, published her proper name: *Mary Magdalen*, saith he, not a woman, but *Mary Magdalen* brought sweete ointments that she might embalme him, *Mark* 16.1. Contrary to the practise of some, dealing with their brother as the Iewes did with Christ, who being forced with common rumor and report to admire his miracles, yet of enuie would at least conceale his name, *Hic homo*, *This fellow* doeth many miracles, *Iohn* 11.47. not *Iesus* of *Nazareth*, but this man: and, the world ^{c Iohn 12.19.} goeth after him. But when they wrote the title of his fained crime on the tree, then of malice they published his name, and cried it at the crosse, not with *Hic homo*, but *Iesus* of *Nazareth King of the Iewes*, *Iohn* 19. 19. and that in three most famous tongues, Hebrew, Greeke and Latine, that it might be vnderstood and read of all men; yea in Capitall letters they made it plaine, that (as the ^{d Abak 2.2.} Prophet speaketh) all men might run and reade it.

Thou must rather follow thy heauenly Father, who reproving the wrath of the wicked, to win him to peace, tels him as it were betweene them two alone, These things hast thou done, and I held my tongue, therefore thou thoughtest wickedly, that I am such a one as thy selfe; but I will reprove thee, and set before thee the things that thou hast done, not before others, but before thee, ^{e Psalm 50.22.} before thine eyes not in the sight of all men, or as the word, *I will set*, importeth ^{f Calu. & Math. in Psal 50.22.} rather, I will shew thee a catalogue of all thy sinnes: to teach vs that we also shew our brother only the bill of his offences, and not reckon the score before all men, least he either for shame deny the debt, or in anger and impatience deferre the payment, and runne more on the score. *Betweene thee and him alone*. And if thus seasonably thou minister medicinable instruction to thy distemperd brother, thou shalt cure his feuer if he receiue it, and shalt winne thy brother, saith

e Hom. 61. in
Mat. 18. 15.

our Sauour. He saith not, thou shalt winne satisfaction and recompence for his wrongs, but thou hast won thy brother, saith * *Chrysostome*: shewing thee thereby, that this enmitie was losse and detriment to you both, to the one of his brother, to the other of his owne saluation, and by thy meanes both shall be recovered, an helpfull brother to thy selfe, and an obedient sonne to his heauenly Father. This is Christs dismission in my text, *Go thy way*, amplified by that whole arrant in the 18. of *Mathew*, If thy brother, by nature or grace, *trespasse*, by word or deed, *against thee*, that thou only art cōscious of his offence; *go*, in body, if he be neare, or in mind if he be farre remote: *thou* in thy tempered mood, *to him* in the season of his abated heate, & *tell him his fault*, in the spirit of meeknesse *betweene thee and him alone*, tending his fame; that if he *heare thee*, thou mayst win thy brother. Thus *Laban* sought reconcilement with *Isaakob*, *Genes.* 31.

Examples of
the doctrine.

44. *Isaakob* with *Esau*, *Gen.* 33. *Isaakob*s children with *Ioseph*, *Gen.* 50. 17. and euen cursing *Shimes* with *Dauid*, 2. *Sam.* 19. 19. And of al other, famous is that going of *Abraham* to *Lot*, who sought reconcilement of his nephew, and came to this quareller like the Doue with an Oliue branch of peace in his mouth, *Gen.* 13. Let there be I pray thee no strife between me and thee, neither betweene my heard-man and thine, for we are brethren, for we are brethren; and if these sugred wordes cannot winne him to peace, see how he yeeldeth him the choice of his own inheritaunce: Is not the whole land before thee, take which hand thou wilt,

1 In Gen. 13.

Pacis studio de suo iure cedit, saith * *Iunius*, He goes to buy peace with resignation of his owne right. *Os si iuuenem aliquem Iuristam adhibuisset in consilium*, saith * *Luther*, O if he had asked counsell of some yong Lawyer, he would haue aduised him not to go to *Lot* for vnitie, but to law for the lot of his inheritance: he would have counselled him not to yeeld an inch, but haue vrged his right vnto him, and * *euery iot and tittle of the law*: that to him was made the promise of the land, that this right must be kept and defended, least he iniury not himselfe alone, but wrong his posteritie, and impose perpetuall bondage vpon his children: an honest and faire speech in shew, but because it maketh not for concord, it must be reiected, though it seeme to be drawne from the bosome of the law. I

2 Comment. in
Gen. 13.

* *Apices legum.*

I wish our contentious termers, *Quibus tria non sufficient for*,
 (as ^b *Seneca* speaketh of such) whose strife three Courts (I may ad
 threescore termes) cannot decide, wold follow Christs precept
 or *Abrahams* practise, and go to their brother for peace, rather
 then to the bench for pacification. If their brother trepasse a-
 gainst them, they go their way indeed, but the way of peace
 haue they not knowne, when for trifles they go to law one with
 another. For as Christ here bids them go to their brother, so
Salomon forbids them this going to the bench, *Prou. 25. 8. Go*
not forth hastily to sue any man, least thou know not what to do in the
end thereof when thy neighbour hath put thee to shame, but debate
the matter with thy neighbour. They go indeed, but they runne
 when they were not sent, for our Sauior bids them stay at home,
Math. 5. 40. If any man (saith Christ) will sue thee at the law
 and take away thy¹ cloake, let him haue thy coate also, which is
 nearer vnto thee, yea thy very shirt, saith ^k *Aretius*. Let them
 heare the Apostles checke, expounding his Masters mea-
 ning, *1. Corinthians 6. 7.* Now this is vtterly a fault among
 you, because ye go to law one with another, why rather
 suffer ye not wrong? why rather ~~to~~ ^{to} *aine* ye not harme? If
 they will not hearken to the mouth of wisdome, what their
 Aduocate with the Father teacheth, let them heare the tongue
 of policie, what the aduocate for their brother pleadeth, let
 them both heare how with other mens mouthes they bite and
 deuoure, yea consume one another, that if the Gospell cannot
 schoole them in this Christian precept, the Law, I say the law
 may be their schoolemaister to bring them to Christ: not that
 with the Anabaptists I make a question, whether Christians
 may go to law; for the Apostle allowes it in lawfull manner, *1.*
Cor. 6. 4. and the ¹ learned haue put it out of question, no, *Cur-*
rat lex & vivat Rex, as the proverbe ruuneth, *The King by iudg-*
ment maintaineth the country, *Prou. 29. 4.* and we know it true
 of both diuine and humane, ^m *that the law is good if a man vse it*
lawfully. But we should not go forth hastily to sue any man, saith
Salomon not for toyes and trifles saith *Gualther*, but vse it as phi-
 sicke for those diseases which cannot otherwise be cured. For
 as he not onely spends his purse, but spoiles his constitution,
 that

1. vfe, reproofe
going to lawe,
when we shold
go to our bro-
ther for faultes
and trespasses.
b Lib. 2. de Ira.
cap. 9.

1 Luke 6. 29.

k Comens. in
Mat 5. 40.

1 P. Martyr. &
Gualther in 1. Cor.
6. quæst. an liceat
as Christianis
iudicio experiri.
in 1. Tim. 1. 8.

n Lab. 3 de Rep.

• Remm Spect-
leg in Pro. 20. 3.

p Pro. 3. 29 30.

that runs to the Phisitā for euery annoiāce of his stomack, which by a walke might be remedied: so he also not only mis-spēdeth his patrimony, but distēpereth his mind, that goes to the Counsellor for euery offēce that he stomacketh, if by this going to his brother it might be amended. And indeed if^a *Plato* thought it a signe of a distēpered body politick, when the citizens run much to phisick, and go often to law: how much more are their minds out of temper, when for the one the Phisitions shops (as he addeth) are needlessly, and for the other the Lawyers courts causlessly set open? The more blame and reproofe deserueth he, who (as that Philosopher addeth) not onely spends in law the greatest part of his life, being now a Plaintife, now a Defendant, but in his foolish mind thinks to winne credit and reputation by his strife; that though he wrong others with his will, yet by his wit can wrangle and wind out himselfe through his quirkes of law, and draw others before Magistrates, *Idē, sapenumero exiguarum atque vilissimarum rerum causa*, and that often for very toyes and trifles of offence: surely as such a one may kill his brother with the law, so shal he find it at his death a killing letter to his cōscience, a dead letter to his good name, and may iustly expect that wranglers Epitaph at^a *Millaïn* to be set vpon his tomb, *Ioh. Iac. Trinitius qui nunquam quieuit, nec alios quiescere passus est, hic tandem quiescit ipse*, Here rests he in mould, that took no rest for gold, nor suffered them to rest that wold. How much rather shouldst thou follow^b *Salomons* aduice, to intend no hurt against thy neighbour, seeing he doth dwell by thee without feare; neither strue with a man causelesse when he hath done thee no wrong: or if he hath done thee some wrong, yet go not forth hastily to sue any. Me thinks this good Phisitian counselleth thee to walke within doores, and take some kitchin phisicke of thy brother, before thou go to that hal phisick, which wil purge thy purse before it ease thy stomacke. We see how our Sauour the best Phisitian, aduifeth thee first to go to thy brother if he trespassē against thee; and if he will not heare thee, then tell it to the Church, *Math. 18*. VVe see *Abraham* tooke this word *Brother* for his aduocate to end strife betwixt him and *Lot*: and we heare how many
q Marke 5. 26. impouerished by long law (like the^a woman that was twelue
yeares

yeares in the Phisitians hands) haue suffered many things of many iudiciall Phisitians, and haue spent all that they had, and it auailed them nothing, but became much worse, and at last were faine to take this Lawyer for their Atturney, as she did *Christ* her elder brother for her Phisitian. It is indeed these Possessiuces *meum & tuum* (propieties banished out of *Plato* his common-wealth) which sets vs all by the eares, while euery man looks on his owne things, and not on the things of other also. Howbeit if that Christian communitie which those primitiue Christians enioyed, *Acts 2.* or if that vnitie of minde and heart, wherein they ioyned, *Acts 4.* or (as the 'morall Philosopher ^{r Arist. lib. 8 Ethic.}) if charitie raigned among men, all lawes and statutes should be superfluous, and law-makers might hang vp their net, or weaue the spiders webbe to catch flies: but seeing neither that community among men (who looke on their owne things) nor yet common vnitie with them (who looke not on the things of other men, but to lust after them) is so to be expected, but that some will sue thee for thy coate, *Math. 5. 40.* yea striue with thee causlesse when thou hast done him no wrong, and that *nullo proposito lucro, contendendi tamen studio*, not so much for his profit contend, as for thy disprofit through contention, as an 'heathen in his dayes obserued of some: better it ^{r Plut. lib. de Frat am.} were for thee in pollicie and discretion to follow Saint *Pauls* counsel, *Rather to suffer some wrong, rather to sustaine some harme*, then (as a'writer noteth) for to win thy coate, to lose thy cloke, and other clothes also: for *adiudicent tibi licet tunicam* (saith he of their Lawyers) *non prius tamen quam & pallium & omnia tua exsuxerint*, although they adiudge thee thy coate, yet not before they haue themselues gotten thy cloake and all thou hast. I speake not this to damme vp the currant of iustice in legitimate decisions, but onely to perswade by Christs precept and *Abrahams* practise to go to thy brother who hath offended thee, before thou runne to the barre for mends of the offence. I speake it, not to giue this water any passage in the Court, no not a litle, least like that water in *Ezechiel*, at first it be but to the ankles, ^{v Cap. 47.} but afterward grow vp to the knees, and after to the loines, and in fine proue a riuer which cannot be passed ouer. For the

beginner of strife openeth the waters, saith *Salomon*; therefore or euer the contention be medled with, leaue off, *Prou. 17.14.* I speake it to perswade thee to stand pausing at this riuer *Rubicon* with^r *Cesar*, before thou plunge thy self in this water of *Marah* & contentiō, *Etiam adhuc regredi possumus*, Brother yet we may go backe againe to our home, and not open the waters vpon our selues: *Quod si ponticulum transferimus, omnia armis agenda erunt*: But if we passe through this riuer, we cannot go backe til one or rather both be vndone. Take heed then of opening these waters, beware of *Cesars* rash resolution, *Eatur quo inimicorum iniquitas vocat, iacta est alea*, Let me go whither mine aduersaries trespasse calleth me, the dice is throwne, come what will come of the hazard and chance: perchance ye shall both play so long at the barre till the boxe haue all. Neither speake I this to censure the plea of the faithfull Aduocates, but onely to disswade wranglers from their vnlawfull lawing: and rather go to their brother for the wrong, least they meete with an *ambidexter* Attorney, who like him taxed in the Epigramme.

x *Suet. in vita
Cæs. num. 31.*

2 *Martial. lib. 1.
Epigram. 95.*

*Quod clamas semper, quod agentibus obstrepiis Heli,
Non facis hoc gratis; accipis ut taceas:*

Either furbisheth vp an old rotten cause with colour of troth, and with clamorous eloquence sets a good face on a bad matter, or through mercenary silence betrayes vndertaken equity: much like^a *Demoſthenes* the Counsellor, who being entertained in the plea of the *Athenians* against the Embassadors of *Miletum*, first day indeed pleaded hard against them, but when at night they had bribed him, *vti ne contradiceret*, that he would not pleade against their cause; the next court day coming forth to the citizens with much furre about his neck, he told them *Ἐ συνάρχην πατή*, that he had caught a cold, and had so lost his voice that he could not speake a word against the *Milesians*. No *Demoſthenes* (cried one of the company) *Non συνάρχην ἀλλὰ ἀργυράρχην πάτερης*, thou hast not caught cold but gold, and that hath taken away thy voice. Neither concealed he afterwards this corruption, but vaunted of it proudly, saith mine author; for asking *Aristodemus* the actor, for how much he sold his speech, and he told him for a talent; but I (saith he) haue sold my silence for

a *Ant. Geſt. l. 11
not. astic. cap. 9*

for more. I speake this, that thou wouldst rather go to thy brother and make vp the breach at home, then to it, that for stopping vp one hole in thy state, will perchance make a greater gap in thy condition. For howsoeuer our gracious Soueraigne (as the report goes) hath limited fees, and bounded the dependance of cases in the Court, yet thou perchance may either meet with one of those foure insatiable^b gluttons, which crie, *Gine, gine,* ^b *Prov. 30. 16.* and neuer say, It is enough: or at least with one that can spinne out the threed of a sute so long, till thou wilt want weft: or if he weaue the web to day, can by craft like *Penelope*, vnweaue it to morrow. Thou maist meet with a procrastinating, or rather pro-terminating Aduocate, who like him *Prov. 3. 28.* will say vnto thee every day, *Come again to morrow*, & wil procure thy strife til the next, when this terme he might procure thy peace, because he hath an action to thy purse, as the aduersary to thy land: *Sape causas tam diu deferunt, vt litigantibus plusquam totum auferant,* saith^c *Innocentius* of such pleaders, Often they deferre the cases so long, that they begger their clients: he giues the reason, *quia maior est expensarum sumptus quam sententie fructus*, because they spend more in the plea then the iudgement and sentence will profit them: *Nec terminantur negotia pauperum* (saith he) *quousque eorum marsupia sint enachata*, neither is the poore mans sute ended till his purse be drawne drie. Not as though all delaying of sutes were altogether to be condemned, saith^d *Peter Martyr*: for often in courts of iudgement many things by delay are detected, which through the craft and subtiltie of wranglers were concealed: and as truth is the daughter of time, so may a Iudge like^e *Maximus*, who (*cunctando restituit rem*) by deferring of iudgement bring things to light which were hid in darknesse. Which protraction of cases should yet so deterre you from the barre, *ne litigatores exsulentur*, as he speaketh, lest the suters purse be pilled: that rather ye should go to your brother to begge, then to the barre to buy peace at so high a rate. The cost and charges whereof did so affright *Themistocles*, that^f he plainly confessed, that if one shewed him two wayes, the one leading to hell, and the other to the barre, he would farre more willingly take that way which leadeth to hell; too sharp a cen-

^b *Prov. 30. 16.*

^c *De vitiis. ham. conat.*

^d *Comment in 1. Cor. 6. quæst. 1. praes.*

^e *Cic. lib. 1. Offic.*

^f *Athen. var. hist. lib. 9. ca 18.*

g Comment in
Mat. 5. 24.

sure indeed against the court of iustice. I rather from Christ here aduise thee, that if thy brother trespasse against thee, first go vnto him for amends, or if he hath ought against thee *pro contumelie affectione, pro corporali lesione, pro fama denigratione, pro animae lesione, pro temporalium subtractione*, as ^s Hugo speaketh, either for hurting him in his bodie, or impeaching him in his name, or impairing him in his soule, or impouerishing him in his goods: go thy way vnto him first. And thou litigious quarreller, who hadst rather ride an hundred miles to the lawe, then go a furlong to thy brother for agreement, let me say vnto thee, as our Sauour doth in the next words to my text: *Agree with thine aduersarie quickly*, if thou canst not quickly, before two or three friends or daies-men at home, yet *while thou art in the way with him* in thy long iourney, *lest thine aduersarie deliuer thee to the law*, and the law deliuer thee to the corrupted Aduocate: verily I say vnto thee, *thou shalt not come out thence till thou hast spent the uttermost farthing. Go to thy brother.*

2. Vse, exhorting to go vnto our brother.

The priuate profite whereof, as it may much allure vs, so should our Lords commaund more enforce vs thereunto; and that also be more forcible to all, seeing it comes with such emphaticall authoritie, as, *I say vnto you*, I who created you of nothing, I who redeemed you with my dearest bloud, I who will crowne you with glorie if you obey, or cloath you with confusion if ye disobey my voice, *I say vnto you*. This *I, ie Abraham*, heard before the law, and in obedience thereof went to his brother for agreement, and shewed thereby the effect of this law written in his heart: to shame Christian gospellers, if in this they follow not the steps of their father *Abraham*, who haue both a menacing law to threaten the with iudgment if they neglect, & a promising Gospel to reward the with mercie, if they hearken to the voice of this I. This one letter from *Absolons* mouth was more perswasive to his seruants in wicked designs, then all the tongues of men and angels besides, 2. Sam. 13. *Go and do it, Ego sum qui precipio*, for it is I that command you, and they obeyed him. It was but a bare *αυτδς. ε. πα* from the tongue of *Pythagoras*, which being tyed to the eares of his scholers, like a small rudder, turned about the whole ship whither soeuer that gouernor

gouernor lusted. It was *I say vnto you* from the Centurions mouth, that enforced souldiers to their dutie, though a froward and stubborne generation; *Mat. 8. 9.* I say to one, go, and he goeth: and to another, come, and he commeth: and to my seru-
uant, do this, and he doth it. And surely as he spake to the wo-
man of *Samaria*, *Ioh. 4.* If thou knewest or remembrest rather
who it is that saith vnto thee, *Go thy way to thy brother*, if thou
doest not runne when he bids thee go; more art thou disobedi-
ent then *Absolons* seruants, more refractarie then *Pythagoras*
scholars, and more vndutifull then barbarous souldiers to their
Lord, their maister, and their Captaine. Howbeit, if neither
our Lords commaund whose will is our law, nor the practise of
his seruants whose steps we should follow, can induce vs here-
unto, yet for shame of our profession, and discredit of our Gos-
pell, let Christians treade the steps of heathenish and ethnicke
folke; who but mere moralists, without diuine lawe to instruct
their vnderstandings, without promising Gospell to reward
their well doings, if in this point of Christianitie they preuent
vs, shall go before vs into the kingdome of heauen, and rise vp
in iudgement at the last day and condemne vs. We reade, that
Aristippus the Philosopher in some choler raging towards
Eschines, when one by asked him, where is now your loue
and amitie *Aristippus*? It is indeed asleepe (quoth he) but I am
indeuoring to wake it vp againe: and soone after meeting with
Eschines his said enemy, What (saith he) *Eschines* seeme I
to thee altogether so desperate, vngracious, and incurable, that
you think me vnworthie of reproofe for mine offence? No, mar-
uell replied the other, if thou being more discreet in all other
things then I, didst in this also first moue vnity, and see what was
best to be done. Though sometime with *Aristippus* we raise vp
our dead loue, and waken our sleeping charitie toward our bre-
thren, yet in this to go to our foes and intreat agreement, we of-
ten come short of the pagane Philosopher; when his brother
in a certaine braule threatened *Euclide* vengeance for his tres-
passe, *Peream, nisi te ulciscar*, let me perish if I reuenge not this
wrong: he replied with words of oyle, soft as butter, *Ipsc ve-
rò peream, nisi te ad concordiam reconciliem*, but let me perish, if I

*h Plut. de ira
cohib.*

i Plutarch. ib.

k Rom. 2. 14.

l 2. Pet. 2. 19.

m Psal. 119.

Gogreater
ones to the
lesse.n Homil. 18. in
Mat.o Arboreus in
Maith.

p Prou. 15. 23.

q Rom. 12. 16.

r Mat. 23. 12.

s Arist. lib. 1.
Ethic. cap. 5.

t Rom. 12. 10.

* *πατριάρχης*.
to Selme. enar-
ret in Gen 13.

reconcile thee not vnto me. If thus the Gentils which haue not the law, do by nature the things of the law, as the^k Apostle speaketh, shall they not iudge vs who rest in the lawe, and know his will, nor onely haue this^l candle to be a^m lanterne to our feete, but haue also the Day-starre of the Gospell to go before vs to Christ? Wherein yet it is a world to see, how the wisdom of the flesh beholding her wealth, & glorie, and the bright angell before her, is affraid to go, and like *Balaams Ass* stands still when she is driven. For asⁿ *Chrysostome* noted a ridiculous custome in some fooles, *Qui expectant ut prius saluentur ab ob-*
uijs, whose greatnes expecteth that others first put off to them, or else they salute not the obuious, deeming (as^o another obserueth) that their authoritie is impeached, their glorie eclipsed, their dignitie vilified, and their greatnesse diminished, if they preuent others in giuing good-day. So is it as notable a folly in some men of note, when they stand so much vpon their standing, that they deeme it disgrace to their person, preheminence, and place, if they make themselves so cheape, as to become proloquutors for peace to their subordinates. Wherein yet if they either remembred, that^p humilitie goeth before honour, they wold with *Zachau* come downe from their height, and be^q not high minded, but make themselves equall to them of the lower sort, and^r humble themselves that they might be exalted: or if they considered the nature of honour, that it is^s rather in the giuer then in the receiuer thereof, as their Philosopher teacheth, they would at the^t Apostles aduice: *In giuing honour go one before another for agreement*; and count it a mans honour with *Salomon*, to cease from strife, *Prou. 20. 3*. And if *Abraham* would so descend from his greatnesse, as to go to *Lot* for agreement, the father of the faithfull to a then faithlesse sonne, the heire of the promise to a brother without inheritance, the superiour to the inferiour, the senior to the iunior, the vncle to his nephew, the master to his scholer, a Prophet and a Priest to a^{*}
 nouice in knowledge, as a^{*} Writer speaketh; surely whosoeuer will be the children of *Abraham*, must follow the steps of their father *Abraham*, and though elder, higher, and more learned, go first to their brother with obliuion of their yeares, des-

cent from their dignity, and ignorance of their learning in this behalfe. Neither must we with *Charecrates* in *Xenophon* plead iunioritie and indiscretion of yeares, expecting the elder to begin reconcilement: whom when *Socrates* by many reasons urged to speake first to his brother *Cherephon*, and preuent him with conditions of peace, Thou speakest absurdly *Socrates*, saith he, who wiltest me that am iunior to begin, seeing good manners require that the elder go before. What? replied *Socrates*, doth not the iunior when he meetes him giue his. senior the wall, and riseth at his coming to offer him the better place? *Antimes incipere ne turpe appareat, si prior fratri tuo bene agas?* Art thou affraid to begin, lest it redound to thy shame if thou preuent thy brother in well doing? No, no, (beloued brethren) good manners it is in this, to go before our betters, and no shame to preuent our elders in well doing. Our Sauour without exception of age, degree, place, or person, sends each offender to seeke reconcilement of his brother.

Go lesser ones to the great.
x *Xenophon. l. 2. de fact. & dict. Socrat.*

Yea but thou replyest: (saith *Chrysostome*) He hath hurt me, and I haue not offended him, and therefore ought he to come to me, and not I to go to him. O, saith that Father, (for I suppose such a golden saying must needs proceed from a *Chrysostome*, though it be counted a bastard) O saith he, if thy Lord for the greater glorie of thy saluation commands thee to make friendship with thine offender, being by him hurt, thou oughtest rather first to intreat him, that thou maist get of thy Lord a double reward. One, because thou sufferedst the wrong: another, because thou first soughtest reconcilient. For if thou hast offended. & therefore intreated him, God will pardon thy fault, first thou intreatedst him, yet no reward shalt thou haue, because being faulty thou besoughtest him: but if he hath wronged thee, and yet thou first wentest to him for agreement, thou shalt haue great reward. Hasten therefore to preuent thine enemy, lest thou foreflowing that oportunitie of gaine, he go before thee and catch thy reward. Yea Christ himselfe (saith that *Father*) *Laesum remittit*, sends the offended to his brother for peace, and seemes to say to him, rather then to the offending these words of my text, *Go to thy brother, if he hath ought against thee,*

y *Horn. 1. in Mat. 5. oper. super. 11.*

* i. A golden mouth.

Go to thine offender.

x *Chrysost. hom. 17 in Mat. 5. sic Theophilus in Mat. 5. 24*

thee,

a *Iuimus in Sy-
riac. Toſt. Mat. 5*
25.

b *Harm. Euan.
cap 51.*

c *Gen. 31. 44.*
d *Gen. 32. & 33*
e *Gen. 45. 1. 2. 3.*

f *Tom. 5. ſerm.
diligamus omnes
omnes perſequentes*

thee, he addeth not; iuſtly, or iniuſtly, but agree with thine aduerſarie, whether he be the plaintife or defendant, as the word in the Syriacke imports^a both. Neither ſaith he, reconcile thy brother to thee, as if he onely ſent him who had offended, but to ſhew that he diſmiſſeth the offended to his brother: he ſpeakes in the paſſiue, *ὑπαγε καὶ διαλλάττει*, go thy way and be reconciled: which agreeth *offendendi* & *offenſo* to both parties, whether offending or offended, as ^b *Chennitiſius* obſerueth on my Text. Which as he there doth but inſinuate, ſo plainly expreſſeth he this meaning *Mat. 18. 15*. If thy brother trefpaſſe againſt thee (ſaith Chriſt) go thou vnto him. So *Abraham* who had not offended *Lot*, but was wronged by him and his heardmen, went to him for peace, and firſt ſought reconcilement, *Gen. 13. 8*. So ^c *Laban* with *Iaakob*, ^d *Iaakob* with *Eſau*, ^e *Iofeph* with his offending brethren, firſt begins to make friendſhip. Yea God himſelfe firſt ſeekes reconcilement with his enemies which dwell on the earth, *2. Cor. 5. 19*. God in Chriſt (ſaith the Apoſtle) reconciled the world to himſelfe, not God was reconciled, or reconciled himſelfe, but he was the firſt mouer of this peace, the agent of this amitie, and reconciled the world vnto himſelfe, yea commeth vnto them by his ambaffadors, beſeeching and praying his enemies to be reconciled; as if he intreated them to be forgiuen and pardoned of their tranſgreſſions. Seeing then the King of kings goeth to his rebellious ſubiects for vnitie, the Creator to the creature, loue it ſelfe to hatred it ſelfe, the potter to his veſſell of earth, God to man, the Almightye to a worme crawling betweene heauen and earth; let vs be followers of God as deare children, and find them who ſought vs not, and manifeſt our ſelues to them that asked not after vs, yea all the day long ſtretch forth our hands of fellowſhip and friendſhip vnto a gaine-ſaying people. I haue heard ſome bragge (ſaith ^f *Chryſoſtome*) that they went not againe to them, who but once did not reſpect them, which yet their Lord *sibi glorie duxit*, counted his great glorie. For how often did men ſpit at him? how often did they deſpiſe him? whom neuertheſſe he neglected not to beſeech often with teares, as he did *Ieruſalem*, *quoties volui*, how often would I haue reconciled thee, and thou wouldſt

wouldst not? And in imitation of thy Sauour say thou of thy ,,
 brother, I will neuer desist to winne thee from hatred, though ,,
 an hundred times I get the repulse. For indeed as ^b *Socrates* told ^c *Xenoph* *ibid.*
 the younger, and (it may be) offended brother, so doth thy Sa-
 uior here to thee; If I thought him fitter then thee to begin this
 vnion, I would haue commaunded him to go to his brother:
 but seeing thou art more like to effect it, I say vnto thee, If thy
 brother trespassse against thee, go thou vnto him to seeke recon-
 cilement. Go then like the Doue with an oliue branch of peace
 in thy mouth: Is it peace my brother, is thine heart vp-right to-
 ward me, as mine is toward thee? Seeke him, sollicite him in the
 Apostles phrased, Peace be to this house, to this chamber, to
 this studie; and if the sonne of peace be there, it shall rest vpon
 him; if not, it shall returne to thee againe. Go offender, how
 meane soeuer; go offended, how great soeuer ye be: go your
 way in the spirit of meeknesse, and as ^b *Iacob* aduised his sonnes, ^b *Gen.* 43. 11.
 Arise, go to the man, and take of the best fruite of the land in
 your vessell, loue, peace, long-suffering, gentlenesse, and meek-
 nesse, the fruites of the spirit, and bring the man a present: that
 which ye haue taken, carrie backe in your hands; that wrong
 which ye haue done, carrie in your mouths, lest it were some
 oversight: arise and go againe to the man, and God almightie
 giue you grace and fauour in the sight of the man, that he may
 deliuer you your brother: *Go thy way.*

As thus thou art dismissed from the altar to seeke reconcil- ^a General part
 ment, so must thou not returne to offer there thy gift, till ^{when, first.} *first*
 thou be reconciled: *πρῶτον*: first be reconciled, and then come
 and offer thy gift. O the admirable goodnesse of God, and in-
 effable loue towards men, saith ⁱ *Chrysostome* on these words: ⁱ *Homil.* 19. *in*
 He neglecteth his owne honour, that he may moue charitie to- ^{Mat.} 5. 24.
 wards thy neighbour. Let my seruice be interrupted (saith he)
 that thy loue may be restored: therefore bids he not, after thou
 hast offered, or before thou offer: but, thy gift being brought
 to the altar, and sacrifice beginning, go thy way, leaue there
 thine offering before the altar, and first, *first* be reconciled to
 thy brother. Whereby (saith that Father) he teacheth vs, that
 he counts charitie the most acceptable oblation of Christians,

and without it no Christian sacrifice he will accept.

The doctrine.

k Psal. 50 7.

l Vers. 8.

m 9.

n 10.

o 11.

p 12.

q 13.

r 14.

For hath the Lord as great pleasure in burnt offerings and sacrifices as when his voyce is obeyed? B. hold, to obey is better then sacrifice, and to harken then the fat of rammes, 1. *Sam.* 15. 22. Heare o my people (saith ^k God to the Iewes) and I will speake, hearken o Israell for I will testifie against thee, ^l I will not reprocue thee for thine oblations and burnt offerings because they were not alway before me. ^m I will take no bullocke out of thine house, nor he-goates out of thy folds. ⁿ For all the beasts of the Forrest are mine, and so are the cattle vpon a thousand hils. ^o I know all the foules vpon the mountaines, and the wild beasts are all mine. ^p If I were hungrie I would not tell thee, for the world is mine and all that is therein. ^q Thinkest thou that I will eate buls flesh, or drinke the bloud of goates? No, no, ^r offer praise rather vnto thy God, and pay thy vows vnto the most high. For as he is not a God of the dead letter, but rather of the quickening spirit, so he reiects this shadow till the substance doth come.

/ Esa 1. 10.

1 Vers. 11.

u 12.

x 13.

y 14.

z 15.

Almightie God in the first of *Esay* forgot his owne people to be the children of *Iaakob*, because they forgot this oblation of loue to be the sacrifice of a God, Heate the word of the Lord ye Princes of Sodome, (saith ^l he) hearken to the law of God o people of Gomorrh: and asketh them in iealousie as hot as fire, ^u What haue I to do with the multitude of your sacrifices, saith the Lord? I am full of your burnt offerings of rammes and the fat of fed beasts. I desire not the bloud of bullockes, nor of lambes, nor of goates. ^x When ye come to appeare before me, who required this at your hands to tread in my courts? ^y Bring no more oblations in vaine: incense is an abomination vnto me: I cannot suffer your new Moones, nor sabboths, nor solemne dayes, (it is iniquitie) nor your solemne assemblies. ^z My soule hateth your new Moones, and your appointed feasts: they are a burden vnto me, I am wearie to beare them. ^a And when ye shall stretch out your hands, I will hide mine eyes from you, and though ye make many prayers, I will not heare, for *your hands are full of bloud*. This was the hearbe and roote of bitterness that put death in the pot; this was the dead flie that putrified

fied

fied their oyntment, and made their sweet odours and incense to stink. Thus loathed he the fat of their fed beasts, when their heart was as fat as brawn. Thus spued he out the blood of their bullockes, when their hands were full of blood. Thus refused he the flesh of their lambes, when vnder this sheepes clothing they were rauening wolues. Thus checked he their treading in his courts, when entring into his house they looked not to their feete, but gaue the sacrifice of fooles. Thus abhorred he their new Moones, when the old man of malice was not chaunged, nor the new man of charitie put on. Thus hated he their appointed feasts, when they were not *ἀγάπαι*, feasts of loue. Thus their sweet perfumes stinked in the nostrils of the most high: and their incense incensed his wrath when their hands were full of blood. And as he began that Prophecie of *Esa* in this first, so in the ^a last Chapter with the same tune he ends it: *He that killeth a bullocke is abominable as if he slue a man: he that sacrificeth a sheepe, regarded as if he cuts off a dogs necke: he that offereth an oblation approued as if he offered swines blood: He that remembreth incense, is accepted, as if he blessed an idoll*, when his hart or as hands are full of blood. For he desired mercie more then sacrifice, and this knowledge of God more then burnt offerings, *Hos*. 6. 6. Thus he that is rather a God of the quickening spirit then of the dead letter, requireth more the quickening spirit of loue, then the dead carcase of any sacrifice whatsoever. I hate and abhorre your feast dayes, (saith ^b the Lord) and I will not smell in your solemne assemblies. ^c Though ye offer me burnt offerings and meat offerings, I will not accept them, neither will I regard the peace offerings of your fat beasts. ^d Take thou away from me the multitude of thy songs, for I will not heare the melodie of thy vials, till ^e iudgement runne downe as waters, and righteousnesse as a mightie riuer.

^a *Esa* 66. 3.

^b *Amos* 5. 21.
^c *vers.* 22.

^d 23.

^e 24.

Wherewithall then shall I come before the Lord (saith his Prophet in the person of the people) and bow my selfe before the high God? Shall I come before him with burnt offerings and with calves of a yeare old? will the Lord be pleased with thousands of rammes, or with ten thousand riuers of oyle? shall I giue my first borne for my transgression, and the fruite of my

bodie for the sinne of my soule? No, no, he hath shewed thee, o man, what indeed is good, and what the Lord requireth rather of thee, surely to do iustly, and to loue mercie, and to humble thy selfe to walke with thy God, *Mich.* 6.8. This shal please the Lord better (saith *Dauid*) then a bullocke that hath hornes and hooves, *Psal.* 69.31. And to loue God with all thy heart, and thy neighbour as thy selfe, is more then all burnt offerings and sacrifices, saith *Dauids* sonne and Lord, *Mark.* 12.33. Therefore would ^e *Abel* be in charitie with *Cain* before he offered: therefore would ^s *Yaakob* be reconciled to *Esau* before he sacrificed: therefore would ^k *Dauid* wash his hands in innocencie before he went to the altar: therefore would ⁱ *Peter* be in charitie with the Gentils before he preached: therefore would ^k *Paul* be in charitie with the Iewes before he prayed.

For ^l almes without loue, it is not accepted: ^m Propheisie without loue, it is not respected: knowledge without loue, it is not approued: miracles without loue, they are not regarded: burning martyrdom without loue, it is as if it freezed: prayer without loue, it is reiected, *Esa.* 1.15. yea it is abhominable, *Prou.* 28.9. nay no lesse then abomination it selfe to the Lord, *Prou.* 15.8. And it is impious that a wicked man in thought or deed shall come to pray, as the vaine ⁿ heathen could obserue. This loue then is the fire which purified *Abels* offering, for want whereof putrified *Cains* oblation: this is it which so iudged between the cleane and vncleane, that when two were sacrificing at the altar, the one was receiued and the other refused. This is the sweet incense which perfumeth our sacrifice of praise and praying, and setteth them soorth as the incense, and the lifting vp of our hands as an euening sacrifice. This is the ointment & boxe of Spikenard which sweetneth the calues of our lips, and maketh them better then a bullocke that hath hornes and hooves. This is the salt which like that in the ^o law must season our sacrifice, without which it is vsfauourie, *Mark.* 9.49. and without this (like the Iewes in the Prophet *Hos.* 5.6) we shal go with our sheepe and our bullockes (I meane our ^p prayers the calues of our lippes, *Hos.* 14.) to seeke the Lord and shall not find him, for he will withdraw himselfe from vs: and though we stretch

out

f *Gen.* 4.4. Heb.

11.4.

5 *Gen.* 33.3.

4.20.

b *Psal.* 26.6.i *Act.* 10. & 11.k *Rom.* 10.1.l 1. *Cor.* 13.3.m *Mat.* 7.22.n *Hesiod. lib.* 1.

ἰσχυρὰ καὶ ἡμῖν.

Plat. & ex

Plat. *Cicer. lib.* 2.

de legib.

o *Leuit.* 2.13.p *Heb.* 13.15.

out our hands, he will hide his eyes from vs : & though we make many prayers, he will not heare, if our hands be full of blood. * *Esa. 1. 15.*

The reason whereof our Sauour gaue the woman of *Samarita*: God which is a spirit, will be worshipped in spirit, and the houre cometh and now is (saith the Lord) when the true worshippers shall worship the Father in spirit and in truth, for euen such and none other requireth he to worship him, *Ioh. 4. 24.*

The reason of the doctrine

Whether then we offer the sacrifice of prayer or thanksgiving, in this must we lift vp pure hands without wrath, *1. Tim. 2. 8.* and in that, out of one mouth must not proceed blessing of God, and cursing of our neighbour, *Iam. 3. 16.* For¹ when one prayeth and another curseth, whose voice will the Lord heare? And indeed how canst thou aske God forgiuenesse of thy sins, when thou wilt not forgiue man his offences? How canst thou beg reconcilement with thy heauenly Father, when thou art not reconciled on earth to thy brother? How darest thou offer him a sacrifice of praise in those lips which are full of cursing and bitterneesse? He will aske thee (saith *Ausline*) What hast thou here brought me? *Offers munus tuum, & non es munus Dei*, thou offerest me thy gift, and giuest not me thy selfe for an offering. Thou prayest against thy selfe, and through malice makest thy prayers frustrate before thou doest make them: they are sinne because not of faith; they are not of faith, because they wrought not through loue.

1 Vse, exhorting to vnitie before we pray

2 Eccles 34. 25

3 Serm. 16. de verb. Dom.

For if charitie be (as *Bernard* speaketh) *quadam anima fidei*, as it were the soule of faith, or as the¹ Apostle more truly teacheth, *spiritus fidei*, the breath and pulse of faith, whereby we may feele if she be aliue, and see if the maid be not dead but sleepe, surely the diuorce of these two which God hath so coupled together cannot be possible, but like *Naomi* and *Ruth*, they will liue and die together. And therefore if thy prayer be not off faith which worketh through loue, it doth but solemnize the funerall of thy faith, which thou before killedst through hatred. And as it was no maruell (saith that Father) if *Cain* slue his brother, who had killed his owne faith and brotherly loue before: so no wonder if God respected not his offering, whose person he for that cause despised, *Quia eiusne dum fratricida,*

4 Serm. 34. in Cant.

5 Iam. 1. 36.

iam tamen fideicida tenebatur, because though not yet he had killed his only brother, yet now had he slaine his owne faith, whose carcase and carion made his sacrifice stinke in the nostrils of the Almightye.

u Ser. 166. de
Temp.

x Apoc. 8.3.

y Interlinear.
in hunc Psalm.

z. Comments. in
Apoc. 5.8.

a Enarrat. in
Psalm. 133.3.

This then (saith ^a *Austine*) is the bond of peace, which both clerickes and laickes must bring with their sacrifice, *sine qua non suscipitur sacerdotis oratio, nec plebis oblatio*, without which neither the Priests prayer, nor the peoples praise is accepted with God. For seeing we must as well with one mind as one mouth praise and pray God the Father of Iesus Christ, *Roman. 15. 6.* surely vnlesse both (like those^x odours which were the prayers of the Saiats) be kindled with this heavenly fire, they cannot ascend to the Lord of hosts, neither thence will he smell a sweet saour of rest. For as the Saints are said to praise God in *choro*, *Psal. 149.* that is, in vnitie of loue, as the ^y *Glosse* descants on it, and to sing praises vnto him with timbrell and harpe, in signe of concord and consort of loue, as *Lyra* harpes on those instruments of musicke: so must we with the elders, *Apoc. 5. 8.* when we offer vp these odours the prayers of the Saints, haue euery one his harpe, (which is a symbole of harmonic, as ^z *Arcerius* obserues) and sing with one consort and consent of spirits before our voice shall be heard, or our prayers get a blessing of the Lord. And therefore when the Psalmist exhorted euery Leuite in the temple to praise the Lord, *Psal. 134. 1. 2.* he tels them, the blessing of the Lord is not giuen vnto them therefore, till they all be one, *vers. 3. The Lord blesse thee*, not, the Lord blesse ye, but the Lord blesse thee out of Sion. *Plures hortatur ut benedicant, & ipse unum benedicit*, saith ^a *Austine*, he exhorts many to blesse the Lord, and he blessing not them till they all become one. Therefore came Christ to his disciples with a blessing of comfort, when on the sea they were rowing together, *Mat. 14. 27.* Therefore came he to his Apostles with a blessing of peace, when in vnitie they were assembled together, *Ioh. 20. 19.* Therefore sent he not them the holy Ghost, till with one accord they were gathered together, *Act. 2. 1.* Therefore filled he his Saints with the holy Ghost, when in one soule and one heart they conuerfed together, *Act. 4. 31.* So true was his promise which he

he made to them all, Verily I say vnto you, that if two of you ^{συμφωνησιν} shal with harmony agree in any thing vpon earth, whatsoeuer ye shall desire, it shall be giuen you, for where two or three are gathered in my name, there am I in the midst of them, *Math.* 18. 19. And so needful it is that before we do offer the calues of our lips to our God, we be first vnited and reconciled to our brother. *Et quam diu illum placare non possumus, nescio an consequenter munera nostra offeramus Deo*, and so long as we cannot pacifie and appease him, I cannot tell (saith ^b *Jerome*) whether after we may offer our gifts of praise and prayer vnto God.

^b *Comment. in Mat. 5. 24.*

And if this sacrifice without precedent vnitie be not accepted, much lesse maist thou hope for acceptance of thy selfe, if when thou receiuest the bodie of the Lord thou be not first reconciled to thy brother. For if (like the factious Corinthians) when ye come together in the Church to receiue, there be dissensions among you, the Apostle tels you, this is not to eate the Lords body, but to eate of the bread and drinke of the cup vnworthily to your owne damnation, *1. Cor.* 11. 29. Let a man therefore first examine himselfe of his brotherly loue and reconcilement; and till then not dare to eate of this bread and drinke of this cup.

^a vke, exhorting to charitie before we communicate.

We read that the ancient Romanes ordained a feast, wherat men at enmitie were recóiled: & if any iar was risen vp among them, *apud sacra mensa tollebantur*, the breach was made vp at that solemne feast by their friends. which therefore they termed *Charistia*. The Saints in the Apostolicall times (whether they learned it from Christs supper before the communion, or from the Apostles as most suppose) at their receiuing of the Lords Supper, had their feasts also, *1. Cor.* 11. 21. which *S. Iude* termeth *αγάπαις*, feasts of loue, and the faithfull continued them in the Primitiue Church, as the auncient ^c Fathers obserue, wherein they ate their meate together with singleness of heart, that so they might examine their mutuall charitie when they receiued. Though we haue not those Agapas, yet haue we this great feast of loue, before which the Apostle requireth *αγάπην*, brotherly loue, which we must examine before we eate of this bread and

^c *Pal. Max. lib. 2. cap. 1.*

^d *Iude 2.*

^e *Tertul. apollog. 39. aduers. Gens. Iust. Mart. ap. 2.*

f 1. Cor. 5. 7.

and drinke of this cup, 1. Cor. 11. 28. For if the Iewes might not eate the paschal Lamb, vnlesse their loines were first girded vp, their shooes on their feet, and their staues in their hands, *Exod.* 12. 11. much lesse may we eate of our Pasceouer, which is^c Christ sacrificed for vs, vnlesse our loines be first girded about with veritie, our feet shod with the Gospell of peace, and the sword of the spirit in our hands, *Eph.* 6. 14. And therefore let vs keepe this feast (saith *Paul*) not with old leauen, neither in the leauen of maliciousnesse and wickednesse, but with the vnleauened bread of sinceritie and truth, 1. Cor. 5. 8. as the Iewes while their feast lasted might eate none but bread vnleauened.

g Mercer. in
Pron. 2. 31.
Two motives
to examine our
selues of chari-
tie before the
communion.

It is *Salomons* lesson to euery inuited guest at a carnal supper, *Pron.* 23. 1. When thou comest to eate with a Prince, consider diligently what is set before thee, or (as the Hebrew שר א-תא will cary in^e both genders) *quis & quid*, consider who and what is set before thee. And indeed whether we consider the feast-maker himselfe, with whom we sit at this table as inuited guests: or his most precious body and blood set before vs to our saluation if worthily, or to our damnation if vnworthily we receiue it; we had need to take heed to our foot when we enter into the house of God, that we put off our shooes and sandals, our iniuries and scandals, seeing the place whereon we stand is so holy ground.

1. The feast-
maker.
h Hom. 3. in E-
phes. 2.

And for the Prince with whom we eate, seeing he is King of kings, at whose messe we sit (saith^h *Chrysostome*) whereof euen the Angels are attendants, with what diligence should we consider him who is set before vs? If *Ioseph* durst not come being inuited of *Pharao*, till he had first shauen his head and changed his rayment, *Gen.* 41. 14. how dare we come to this supper of the Lambe, before we haue cut off *excrementa malitie*, those excrements or superfluitie of maliciousnesse, and^k put on the new man of a wedding garment of charitie? And if *Iakobs* sonnes did with such diligence adresse and make ready themselves, because at noone they should dine with *Ioseph* their princely brother, *Gen.* 43. how should we first prepare our selues, seeing we are to eate at the Lords table, who searcheth his guests if any want the wedding garment of^l loue? *Mat.* 22. 11.

l Oreg. hom. 38.
in Euangel.

We know him that hath said:

—— *absentem qui rodit amicum,*
Hanc mensam vetitam nouerit esse sibi.

He that backbiteth his brother, shall not sit at my table. And Christ himselfe hath pronounced of such guests, They shall not tast of my Supper. He will not take the childrens bread and cast it to whelps. He wil not giue these holy things to dogs, which returne to their vomite of rancor: nor cast these pearles before swine, which go againe with the sow to her wallowing in the mire. But as those dogs and these swine he excludes from the holy citie and supper of the Lambe, *Apoc. 22.* so from the holy communion and supper of the Lord, *1. Cor. 11.* with that *Noli me tangere* of the^m Apostle, touch not, tast not, handle not. Luke 14. 14.

For albeit malicious *Indas* he admitted to his former supper of the paschall lambe, *Ioh. 13. 26.* yet excluded he *Indas* from this last supper of the Lambe of God, which was the banquet (as it were) of the former, & sent him out with this prohibition, That thou dost do quickly, v. 27. & as soone he had receiued the soppe^a dipped in the dish of the paschall lambe, *ἐὐθὺς εἰς τὸ λῆθαι*, Col. 1. 11. he went out immediatly, saith *Iohn*, vers. 30. before the supper of the sacrament: and though he was at supper with the Lord, *non interfuit cœna*, yet was he not at the Supper of the Lord, as ^a *Zanchius* sufficiently proueth. Or if he admitted *Indas* to this table (as some suppose) yet *accepit panem Domini, non partem Domini* saith^b *Austine*, he receiued not the bread of life, but the bread of the Lord which he ate to his owne damnation, and after the soppe Satan entred into him, *vers. 27.* Mat. 26. 13.

^a *Lih. 1. cap. 16.*
de culis Des ex-
terno, de cana
Dom. & cap. 19.
in 4. precept.
^b *Tract. 59 in*
Ioh. Euang.

Wherefore if the Lord would not talke at mount Sinai with the children of Israell, till first they had sanctified themselues, and washed their clothes, *Exod. 19. 10.* much lesse may we look for accessse to his owne table, if we be not sanctified through loue, but come to eate with vnwashen hands. And if for their eating of the paschall Lambe, they must first put away from their houses the^c leauen of bread: much more should we in keeping this fast of the true passeouer, purge out of our minds the old leauen of maliciousnesse, *1. Cor. 5. 7.* And this we, rather then they that, because though by prescript he bid them eate Exod. 12. 15.

theirs with soure herbes, *Exod.* 12.8. yet vs by precept he forbids to eate ours with rootes of bitternesse, *Heb.* 12.15. wherefore let all bitternesse, and anger, and wrath, crying and euill speaking be put from among you, with al malitioufnesse, *Ephes.* 4.31.

2 The feast it selfe.

1. Cor. 10.21

2 Sam. 6.6.

Howbeit if the Princes person, at whose table we sit, we regard not, but bring our leauen of malice to furnish out his table of vnleauened bread, and our viols of wrath to mixe his cup of saluation, as if we meant to drinke of the cup of the Lord and of that cup of diuels; to be partakers of the Lords table and the table of diuels: yet should we at last consider what is set before vs, the body and bloud of this Lord, which like the ¹ arke must not be touched with vnprepared hands. For seeing this supper is like that feast of reconcilement, *Leuit.* 23.27. and a feast of charitie, surely we shold first be reconciled, and examine our selues therein before we eate of this bread and drinke of this cup. Yea sith as we eate of one loafe made of many grains, and drinke of one wine of many grapes: so we that are many are one bread and one bloud, because we are al partakers of one bread and one cup, *1. Cor.* 10.17. doubtlesse this communion of bread and wine should cause a common vnion of body and spirit, that we be all of one mouth and one mind. We ² reade of *Cataline*, that to make his conspirators of one wicked will and affection, he caused them all to drinke each to other goblets of wine mixed with mans bloud, that consanguinitie of one cup which nature had not giuen, might vnite their affections. And seeing contrariwise our Sauour to make his followers of one mind and of one accord in the Lord, hath made them drinke of one cup of wine mystically mixed with no other but his owne bloud, saying, ³ *Bibite ex hoc omnes*, drinke ye al of this, this is my bloud of the new testament: surely, this cup of blessing whereby we are made drinke into one spirit, (*1. Cor.* 12.) shold more combine the hearts of Christians, then their cup of deadly wine did the hands of those conspirators.

Mat. 26.27.

But if not the communion of his bloud, which we come all to participate, can fore-vnite vs: yet seeing this new wine of the maister of the feast (who in this bloud of the grape giues vs the

3 Salust. coniuraz. Catalin. & Florus lib. 4. ca. 1

the grape of his blood to drinke, and keepe the good wine till last must not be put into old vessels, *Mat. 9. 17.* into vnclean-
 sed bodies saith ^a *Ambrose*: let euery man know how to pos-
 sesse his vessell in holines and honour, in charitie and loue, that
 no man oppresse or defraud his brother in any matter, but ^a first
 purge himselfe from the rust of malice and canker of enuie, that
 he may be a vessell not of wood or earth, but of gold and of sil-
 uer, a vessell vnto honour, sanctified and cleaused, meete and
 prepared for the blood of the Lord. Let vs take this cup of his
 blood with pure hands, without wrath, and not with hands full
 of blood. Let vs put this new wine into new vessels, that so both
 may be preserued. Let no man dare to put it into old vessels, *ne*
corpus scindatur & gratia fundatur saith ^a *Ambrose*, lest the vessell
 of his body breake, yea perishe, and the wine of his grace be spilt.
 Experience may teach thee, *sincerum est nisi vas quodcumque in-*
fundis, arefcit: That vnlesse the vessell be scoured from rust and
 made cleane, whatsoeuer thou powrest in doth waxe soure and
 tasteth of the caske: and let truth perswade thee, that if thou
 powrest this wine into a rustie stomacke and cankered mind, it
 will turne to vineger, and be bitter in thy belly as the gall of
 Aspes, and the poison of Dragons. If thou vsest but a little of
 this wine with a stomacke to thy brother, and in such often in-
 firmities of thy soule, it will proue like ^b the vine of Sodome and
 Gomorra, as the grapes of gall, and the clusters thereof bitter
 to set thy teeth on edge. Wherefore lay apart all filthinesse and
 superfluitie of maliciousnesse, and receiue with meeknesse the
 word, the essentiall word to be grafted in you, which is able to
 saue your soules. And if there be any of the generation of vipers,
 vnder whose tongue is the poyson of Aspes, and in his heart the
 gall of Dragons, let him first cast vp his malice; lest he poyson
 this drinke to his owne destruction: let him imitate the serpent
 (saith ^c *Epiphanius* and ^d *Bernard*) which when she comes to
 drinke of the riuer, *Non accipit secum venenum, sed in latibulo re-*
linquit, brings not her poison with her, but leaues it behind her
 in her hole, lest infecting her drinke she interfect her selfe. *Pro-*
inde & ipsi hoc miremur, saith *Epiphanius*, let vs also in this be
 wise as serpents, *ut quando ad sacram Ecclesiam, aut ad preces, aut*

^x *Serm. 11. in*
Psalm. 118. 146.
11. vers. 13.
^y *1 Thes. 4. 4.*
^z *1 Tim. 2. 21.*

^a *Loco supradicti.*

^b *Deut. 32. 32.*
^{33.}

^c *Tom. 3. lib. 1.*
bar. 37.
^d *Tom. 1. de*
modo bene vo-
uend. ser. 28. de
commun.

ad mysteria venerimus, malitiam & inimicitiam in cogitationibus nostris ne feramus: That when we come to the Sermon or to prayers, or to receiue these mysteries of bread and wine, we bring not our malice and hatred in our breasts. Let vs examine our loue, and cast vp our malice before we drinke of this cuppe, lest by vnworthie receiuing we poison the wine, and drinke our owne damnation. For as the corporall meate and drinke (saith a * Father) if it find a stomacke, *opplet aduersis humoribus*, with raw and indigested humors, hindreth more the concoction of those crudities, and hurteth both their digestions: so this spirituall repast of bread and wine, if it find a mind fraught with hatred and malice, it will more hinder the health of his soule, and hasten the death of his body. Witnesse those factious and malicious *Corinthians*, who did eate this supper with an humerous stomacke toward their brethren, and *Sid 7 ēto* saith *Paul*: For this very cause many are weake, and sicke among you, and many sleepe in their graues, *1. Cor. 11. 30.* Wherefore before thou comest to this fountaine, that is, to the communion of the bodie and bloud of Christ, imitate the serpent saith *Bernard*, and cast vp thy poison, that is, thy hatred, thy anger, thy malice, thy enuie, thy euill will, and thy hurtfull thoughts from thy heart, lest thou come to eate and drinke thy damnation. Onely let vs be rather innocent as doves, then wise as serpents, to resume our former poison, lest if, once hauing escaped from this filthinesse of the world, we be yet entangled therein againe and ouercome, the latter end with vs be worse then the beginning.

2. *Pet. 2.*

Wherein it is to be feared, that as *Thermistocles* and *Aristides* so often as they went Ambassadors, or to leade an armie together: *Inimicitiam in sinibus patrie deposuerunt, reuersiq; domum, eam resumpserunt*, Laid downe their mutuall hatred in the borders of the countrie, and left their enmitie behind them til they came home, and then resumed their old grudge againe: so many when they go with their brother to the supper of the Lord, leaue their malice and hatred at home, or perchance at the Churches doore, and when they come out, with the serpent resume their poison againe, with the dogge returne to their vomit,

e *Chrysostom.*
rom. 3. homil. de
prodii. *Juda.*

f *Plus resp. ge-*
rend. precept.

vomite, and with the sow that washed, to their wallowing in the mire.

But let such reuolters and leauers of their first loue know, that^e as a relapse in corporall diseases is most dangerous, so this of the soule is so desperate, *ut si relabantur*, that if they fall backe againe and returne to their vomite, it is impossible they should be restored by repentance, *Heb. 6.6.* seeing they crucifie againe to themselues the Sonne of God, and make a mocke of him in this Supper. For if we thus sinne willingly after we haue receiued the knowledge of the truth, we tread vnder foot the Sonne of God, and count the blood of the Testament as an vnholly thing, wherewith we were sanctified; and then there remaineth no more sacrifice for sinnes, but a feareful looking for of iudgement, and violent fire, which shall deuoure the aduersaries of God and their brethren. *Heb. 10. 26.*

Wherefore as^b Christ when he had healed him that had bene sicke eight and thirtie yeares, like a good Phisitian prescribed him a diet for feare of relapse: so when thou hast cast vp thy *malitiam seculi* (as the Prophet calls it) thy long and inneterate malice before the communion, keepe a good diet, and a good stomack for digestion of any wrong, least thou fall back againe. Behold, thou art made whole, sinne no more, least a worse thing come vnto thee.

The vncleane spirit of malice is now gone out of thee, man, take heed, if after the sop Satan reenter into thee, if at his returne to his house he find it emptie, without the loue of thy neighbour, sweptⁱ from faith, hope and charitie, and garnished with hypocriticall colour of good will, then will he bring with him seuen other spirits worse then himselfe, which will enter in and dwell there; and the end of that man is worse then the beginning, *Mat. 12. 45.*

But thou (beloued brother) like that good host in the Gospell, shew thou thy Sauour the vpper chamber of thy heart, trimmed and prepared for his body, for this is the lodging where he will eate the Passcouer with his Disciples. And seeing thou art not worthy he should come vnder the roofof thy mouth, take heed least thy mouth eate vnworthily. Let vs open

*g Ferm lib. 2. in
Math. 12. 45.
Stella in, Luc. 18
26.*

b Iohn's. 14.

*i Ares. comen
in Math. 12. 44.*

k Marke 14. 15.

1 Ser. 185. de
Tempore.

this gate, that the King of glorie may enter in. Let vs sweepe
and garnish this house (saith¹ *Austine*) for the receiuing the
Lords body: let vs adorne it with diuers floures of Christian
„ vertues. Let vs fill all the house with sweet and precious oint-
„ ments of chastitie, with the incense of loue and compunction,
„ with the balme of beneuolence, and the sweet perfume of cha-
„ ritie, *Ut tam beatus hospes nitido delectatus hospitio, stabilem ac*
„ *perpetuam in nobis faciat mansionem*, that so blessed a guest de-
„ lighted with his neate and sweet lodging, may abide with vs for
„ euer, and say, Here will I dwell, for I haue a delight therein.

m Math. 27. 59.
60.

And as^m *Ioseph* put Christs body in a new sepulcher, and wrapt
it not onely in cleane clothes, but in linnen, nay in a syndone,
which is the finest and purest linnen: so let vs put his glorified
body in new hearts, in pure minds, which are pure from the
blood of al men. And if there hath bin any iarre betwixt vs and

n Val. Max. lib.
4. cap. 2.

our brother, let vs at least followⁿ *Scipio* and *Tiberius Grac-*
chus, Qui ad cuius mensa sacra odio dissidentes venerant, ab ea &
amicitia & affinitate iuncti discesserunt: let vs at this table bury
all our hatred that it neuer rise againe, otherwise like *Iudas* we
receiue not his body to life, but his bread to damnation: neither

• Iohn 20. 6. 7.

find we the body of the Lord, but like^o them light vpon the
napkin and clothes wherein it was wrapped. Go thy way then,
and first, first be reconciled before thou come to offer thy gift.
So much of the intermission of sacrifice till thou be reconciled
first.

3. general part:
commission.
Diuision.

The third generall point, is a commission or ioyning of two,
Be reconciled to thy brother. VVherein we may obserue both
an act of *Reconciliation*, and the partie, *with our brother*.

Be reconciled.

p Ser. 2. de pace
ad frat. in eremo.
q Ser. 9. ad frat.
in eremo.

First touching this act; as there is (saith^p *Austine*) *pax oris, o-*
peris & linguae, a peace of tongue, hand and heart: so when that
peace is broken, there must be (saith that^q Father) a triple recon-
cilement, *Verbo, facto & animo*, in word, in worke and in will.
And therefore our Sauour to his precedent diuision of a three-
fold breach, by *anger* in the mind, *disdaine* in the gesture, and
reniling in the tongue, vers. 22. proportioneth a triple recon-
cilement, and paralele agreement, in tongue, hand and heart, all
three implicitly wrapped in this^{*} *one word of reconcilement*,

* *Ipso reconcili-*
ationis vocabulo.

saith

saith *Musculus* vers. 29. but by more equall correspondence (as I thinke) intended and implied in the words τὶ κατὰ σὺ, if he hath ought against thee, that is, saith *Chrysostome*, when he is angry with thee in hart, or saith to thee *Raca*, grieuing thee by gesture, or calleth thee foole, vexing thee in speech: if he hath τὶ κατὰ σὺ any of these three against thee, be thou reconciled κατὰ τὶ according to each of these three: and therefore that Father meeting out a iust portion of reconcilement to the proportion of the offence, counterpoiseth both with this equalitie and equilibrium, *Qualis precessit offensio, talis debet sequi reconciliatio*, wherein was the offence, therein should be the reconcilement. If (saith he) thou hast offended him in thought, be reconciled in thought: if thou hast offended him in words, be reconciled in words: if thou hast hurt him in deeds, pacifie him by deeds. Yea our Sauior himselfe hauing censured a threefold breach, in heart, behavior, and speech with our brethren, vers. 22. not onely by analogie inferreth a correspondent agreement in my text, when he saith *Be reconciled*, as out of *Chrysostome* & *Musculus* I haue shewed: but explicitly proportioneth a three-fold reconcilement to these three, vers. 44. first as a Priest, the peace and reconcilement of the heart, *Love your enemies*. Secondly as a Prophet, the peace and agreement of the tongue, *Blesse them that curse you*. Thirdly as a King, peace and reconciliation in workes, *Do good to them that hate you*. The beloued Disciple, an Euangelist in his Gospell, an Apostle in his Epistles, and a Prophet in his Apocalyps, prescribeth from his masters breast this trinitie of vnity, 1. *John* 3. 18. *Let vs not loue in word or tongue onely, but in workes and in truth* from the heart. And all these three of necessitie here must be meant, seeing friendship requireth *beneuolence* of the heart, *beneuolence* of the hand, and *concord* of the tongue, as our master of moralitie teacheth from the oracle of reason. Wherefore treading in the steps of our blessed Sauior, his holy Apostle, the grauest auncient Fathers, our soundest moderne interpreters, in the way of truth and naturall reason, giue me leaue (without censure of that fine subtilty, but vnrighteous wresting of the law) to note here, and hereafter handle a triple reconciliation, and that in the order and methode of Saint *John*, first verbally,

1 *Cor.* in *Mash.* 5. 24.

1 *Oper. imper.* born. 111 in *Mas.* 5. 23.

1 *Ibid.*

1 *Ibid.*

Triple reconciliation.

2 *Arist.* lib. 9. 8. *ethic.* cap. 4.

3 *Eccles.* 19. 24.

verball, secondly reall, thirdly intentionall reconcilement.

1. Reconcile-
ment verball.

2. 2. Cor. 5. 19.
20.

For the first: *Verba pacis*, words of peace must we giue our offense or offended brother, to moue and winne him to concord: our speech must be gracious alway, and poudred with salt, *Col. 4. 6.* and like that word ^a of reconciliation, beseech and pray our enemies for Christs sake to be reconciled, as before in the dismission, *Go thy way, and tell him his fault*, I haue at large declared.

Thus *Abraham* hauing not the law written in tables of stone, but in the fleshy tables of his hart, did by grace the things of the law, and shewed the effect of this law written in his heart: for when such brawling and debate was risen betwixt his and *Lot's* heard-men about grasing and pasture, that their maister *Lot* (like our quarelling Gentles) counting his seruants supposed iniury his owne indignitie, began to be inflamed; *Abraham* that blessed peace-maker comes to him like the Doue with an Oliue branch of peace in his mouth, *Gen. 13.* *Let there be (I pray thee) no strife betweene me and thee, neither betweene mine heard-men and thine heard-men, for we are brethren. Is not the whole land before thee? If thou wilt take the left hand, then I wil go to the right:*

^a *Chrys. hom. 33.*
in Gen. 13. 8.

or if thou wilt go to the right hand, then I will take the left. He saith not, What stirre is this my Nephew? Dare thy seruants or any
 „ of thy household open their mouth or mutter against me and
 „ my substance? Do they not remember how farre they are inferior to vs? Whence hast thou so great abundance? was it not
 „ from my care and prouision? VVho made thee thus eminent
 „ and glorious among men? did not I, who was to thee in stead
 „ of all? I was a father to thee in all things, and doest thou thus requite my seruice and charges? Did I for this hope alwayes take
 „ thee for my companion in my iourney? Be it so that nothing
 „ which I haue done for thee come into thy mind, oughtest thou
 „ not at leastwise to honour my crowne of age, and reuerence my
 „ hoary haire? No, *Abraham* saith none of these things, saith

^b *Philo lib. 1. de*
Abrahamo.

^{*} *Contemptum &*
superbū.

Chrysostome, but parleth for peace with words of meeknesse and speeches of pacification. And although *Lot* (as a ^b Jew noteth) was *Amicus suspectæ fidei*, no constant but a wauering friend, who often ^{*} proudly and disdainefully vsed *Abraham*, yet see (saith

(saith *Chrysostome*) how with faire words he intreates his agreement, and prayeth him be reconciled. Let there be no strife I pray thee betweene me and thee, neither betweene my beard-men & thine. *Amputauit sibiham discordia, ne contagium se reperet*, saith * *Ambrose*, he crusheth the serpent in the head, lest it creepe and bring in the raile: he letteth not the roote of bitterness spring vp and trouble them, lest many therewith be defiled. And if intreatie will not perswade refractarie *Lor*, yet see what reasons he vrgeth to induce him to concord: *We are brethren*, saith he, brethren in the flesh, and kinsfolkes by blood, brethren in the spirit and consorts in religion, in the midst of a naughtie and crooked nation, for yet the Canaanites and Perizzites dwell in this land, whose dissensions our discord will vnite, whose idolatrie this staining of our religion will aduantage, and cause these wicked nations to blaspheme the God of *Abraham*. And if this inducement cannot draw, yet see with what a strong motiue he haleth him to vnity, as with a threefold cord. Is not the whole land before thee? take which hand of my inheritance thou wilt chuse: and thus *pacificis verbis* with peaceable words he would decide the controuersie, and end the former strife, saith *Philo*.

*c. Lib. 1. de de
in de. cap. 3.*

This was the precept of God to *Laban* toward his offenseue shepheard, 'Take heede that thou speake not to *Iaakob* ought saue good: and therefore * he said vnto him, Come and let vs make a covenant of peace, I and thou, which may be a witnesse betweene me and thee. This was *Iaakob*s practise to his brother *Esaue* who sought his life, for he spake vnto him mildly by the mouth of his seruants, and submissiuely by his owne. Let me find grace in the eyes of my Lord, for I haue scene thy face as though I had seen the face of God. And by these meanes he accepted him, and was reconciled.

*d. Gen. 31. 26.
e. Verf. 44.*

For indeed a soft answer putteth away wrath, saith *Salomon*, *Prov. 15. 1.* or (as with *Ierome* most reade it) breaketh wrath. A Metaphor (me thinkes) borrowed from two in a combat: wherein he compareth a soft answer to a soft buckler of a subtil champion, which accepting the blow into it selfe, so breaketh the weapon, that the aduersarie giueth ouer, For a Prince (saith

*The reason of
the doctrine.*

Prov. 25. 19.

1 Iud. 3. 1.

A Vers. 2.

1 Vers. 3.

in Erasmus bibl. 3.
cent. 1. adag. 100

3 Uses of this
doctrin.

■ 2. Tim. 3. 16.

1 Cor. 4. 21.

2 Rom. 15. 14.

4 Vers. 30.

7 Gal. 3. 1.

5 2. Tim. 4. 2.

1 Act. 2. 3.

6 Vers. 37. 38.

8 Heb. 4. 12.

9 August. lib. 20

de ciuit. Dei, cap.

21. & in Apoc.

1. 16.

10 Chrysostom.

homil. 26. in

Marth. 10.

11 Aquin. in.

Heb. 4. 12.

he) is pacified by longanimie, and a soft tongue breaketh the bones, as wooll doth the force of a stone that is thrown against it. When the Ephraimites contended with Gideon for not calling them to warre against the Midianites, he gaue them this soft answer, that he preferred their exploits so farre about his owne, as the gleanings of grapes of Ephraim was better then the vintage of Abiezer. And when he had spoken these words (saith the text) their wrathfull spirits abated toward him. For as there is *cura lingua*, a cure that the tongue must do on its patient, *Pron.* 15. 4. so *ῥῆγνυς ῥοῦς ἀνὸς εἰς τὴν ἰατρὴν τοῦ λόγου*, saith an old Poet: Faire language is a Phisition for the diseale of anger, which is impatient, as that towne-Clarke of Ephesus, *Ille regit dictus animos & pectora mulcet*, with his soft answer appealed the rage of those seditious Citizens, *Act.* 19. 35.

Which doctrine of verball reconcilement, as Christ straightly prescribes it, and the faithfull haue effectually practised it: so may it yeeld vs two of the Scriptures vses: one of instruction, to vse words of peace to winne our brethren. Another of reprehension, to deterre vs from words of hatred to wound our brethren. In application of which medicines, if I powre in more wine of reproofe into old festred sores, as a biting corasue to cate vp the dead, then oyle of exhortation into bleeding wounds, as a lenitiue to supple the liuing flesh, the Apostles practise may warrant my doing, who came to exhort obedient Romaines with the spirit of meeknesse, and came to the foolish Galatians with a rod, and prepared a rod for the fooles backe, as the Wiseman speaketh. His charge to Timothie may discharge me of censure, if I exhort the priuate sinner, and rebuke them that sin openly, that the rest may feare. The clouen tongues may apologize me, if with Peter I sing not of mercie alone, but of iudgement also. The two edged sword may defend me, if I vse its double edge of both Testaments to mourne with the law, as well as to pipe with the Gospell: if I vse its double edge to cut off either the sinne or the sinner; as it is also two edged, because it reformeth the will, as well as informeth the vnderstanding. Wherefore let none thinke I make my selfe a trespasser, and breake downe by reproofe, the things which before I builded by exhortation:

if

if with ^b *Jeremy* I build and breake downe, plant and plucke vp. ^b *1er. 1.*
For as the repairer of that breach in Ieruselems wall, had a
trowell in one hand to build, and a sword in the other to cut
downe all resistance, *Neh. 4. 17.* so the restorer of the breach of
peace among the liuing stones of Ierusalem aboue, must both
exhort with wholesome doctrine, and *rebuke* the gaine-sayers
and all gaine-doers too, *Tit. 1. 9.*

This doctrine then (beloued in Christ Iesus) may first lesson
vs frō Christs precept and *Abrahams* practise, to intreat peace
with our offending brother: which better we shall effect, if we
insult not ouer his offence (saith ^a *Plutarch*) with speeches of re-
proch or aggrauation of the wrong, but in pitie and commise-
ration of his person, lessen and extenuate his offence, by impu-
ting it to folly rather then contempt: to necessitie of offending
rather then to obstinacie of the offender: and to perturbation
rather then wilfull malice and malcuolence. If he hath slande-
red, backbited, railed or spoken euill of thee, saith ^d *Seneca*,
thinke whether thou hast not done so before, remember how
thou hast spoken euill of many; and the same is *Salomons* aduise:
*Giue not thine heart to all the words that men speake, for oftentimes
also thine heart knoweth that thou likewise hast spoken euill of o-
thers, Eccles. 7. 23. 24.* Let vs thinke (saith that graue Philoso-
pher) that some do not iniure vs, but requite our wrong, and (as
it were) make restitution. Others do it prone and propense ther-
unto: some ignorantly: and those that do it wittingly and wil-
lingly were by vs forced thereunto: either he slipt through vr-
banitie and pleasantnesse of iesting, or he said this not to harme
vs, but because he could not effect his purpose without our re-
pulse. Who so would thus retire into himselfe, how iust occa-
sion of offence his tongue hath giuen to others, should quicken
and extenuate his offenders speeches, and giue him *verba re-
missionis*, words of forgiuenesse, which is indeede the word of re-
conciliation.

This word of remission our Sauour thought the best meanes
to winne him from discord, and therefore commaunds thee to
forgiue him his offence if he do repent, *Luk. 17. 3.* forbearing one
another, and forgiuing one another: if any man haue a quarrel

^a Vse, exhorting either partie to reconcile his brother with gentle speeches.
^c Lib. de frat. amore.

^d Lib. 2. de ira cap. 28.

Offended to forgiue.

*a Terent. Adel.
act. 2. scen. 1.*

*f Plus de frat.
amore.*

*g Sueton. in e-
m. Julia. num. 27*

*b Sabel. lib. 5.
ex. imp. cap. 30*

Offender to
confesse.

to another, *Col. 3. 13.* And albeit mans corrupt nature requireth a *par pari* in his recompence; an eye for an eye, a tooth for a tooth, and saith like *Sannio*, in the *Comedie*, *Neque tu verbis solves unquam quod mihi re malefeceris*: I will not take thy payment of good words, for thy debt of euill deeds. Yet should we not (saith an *heathen*) thus neglect the offender, nor reiect his intreatie: but as we offending do *anteuersere deprecatione iram*, preuent wrath by deprecation: so should we offended *deprecationem danda venia*, anticipate their intreatie by giuing the pardon of their offence. When *Iaakobs* children had loaded their brother with reproches and iniuries, at their *peccauit*, it repenteth vs, he forgauē them, and spake kindly vnto them, *Gen. 50. 21.* We *reade* of *Iulius Caesar*, though an heathen and an Emperour, that he neuer conceiued so great displeasure and priuie grudge against mans speeches, which vpon offered occasion he would not willingly lay away: for when *Caius Caluus* after his infamous Epigrammes against him, made sute by his friends for his friendship againe, *ultrò ac prior ad eum scripsit*, of his owne accord he first wrote to him for reconcilement. Yea when *Catullus* the virulent Poet, who diffamed him with some opprobrious verses, came to make him satisfaction, *adhibuit cæna*, he bad him to supper, and would not forsake his fathers Inne wherein he was wont to lodge. And when *Caius Memmius* his professed enemy, whose bitter inuectiues he answered, stood to be Consul, *suffragator extitit*, he gaue him his voice to be Consul. Go then to heathenish *Caesar* thou Christian, *learne* & consider *his waies*, who *hauiug no guide* of the sanctifying spirit, nor gouernor of grace, forgot yet, & forgauē his detractors, their ignominious libels, bitter inuectiues, flaunderous railings and reuilings. Shall a wild Oliue tree growing vpon the barren mounts of *Gilboa* and nature, where neither *dew* of the spirit, nor *raine* of grace falleth, beare such fruite: and shalt not thou, a greene oliue tree in the house of God, planted beside the waters of comfort, bring foorth this fruite of the spirit?

And as when thou art offended, thou must winne him with that word of reconcilement, *I forgive thee*: so must thou when thou art offensiue woo him with that speech of submission, *I confesse*

confesse vnto thee: or else with David when thou labourest for peace, and speakest to him thereof, he will prepare vnto battell, that thou shalt not winne thy brother. *A brother offended* (saith Salomon) *is harder to winne then a strong citie, and their contentions are like the bar of a pallace which cannot be broken off.* Wofull examples, as of Iakob and Esau, Isaac and Ismael, Eteocles and Polynices, Charephon and Charecrates, and many other both ciuill and spirituall brethren, manifest this truth of the Wiseman. The heathen man yeelds a reason, because great and weightie must needs be the causes which dissipate and loose so neare coniunction, whence their breach becomes irreconcilable. For as things (saith he) compact and ioyned, though the glue be melted, may againe be recombined and knit together: but a bodily substance which nature hath vnited, if it be cleft, can hardly be glued together, and be reioyned: so amity which vs hath contracted, after breach may easily be reintegrated: but brethren which are most neare vnited in body or corporation, if they be rent asunder can hardly be reconciled, nor more re-

i Plus. de Fra. amor.

couered, then an hand cut off, or an eye plucked out. Neuerthelesse if thou come with this *peccani* and confession in thy mouth, brotherly loue (as a Father resembles it) is like the grasse or cience of a tree, which though it be plucked off from the stocke, may be afterward ingrafted and beare fruite againe. Therefore when scandall is given, sends our Sauour the stumbling blocke to his brother with this *peccani* in his mouth, *It repenteth me, Luke 17.4.* And as the Lord would haue all offenders to be penitentiaries, so his Apostle confessors to their brethren, *Iames 5. 16. Acknowledge your fautes one to another.*

k Greg. Xviii. de per. orat. 2.

l Lib. 3. de Xc. cap. 9.

And although *Quidam insultant instant q. submissis* (as Seneca speaketh) some base natures insult and tread on them who lye prostrate at their feete for their fauour: yet *quosdam preces vincunt* (as he noteth) good dispositions are overcome with intreatie of forgiuenesse: and like their heauenly father 1. Kin. 21. taking notice of their submission, will say, Seest thou how he is humbled before me? because he submitteth himselfe before me, I will accept him. *Ioseph's* brethren who had sold him, came to

their brother with *Forgive now we pray thee the trespassse of thy*
servants, and he was appeased, *Gen. 50. 17.* *Rebellious^m Shimei*
who cursed David, came to him with a prostrate confession:
Let not my Lord (saith he) *impute wickednesse unto me, nor re-*
member the thing that thy servant did wickedly, that the King
shold take it to hart, for thy servant knoweth that I haue done amisse,
and he forgaued him. Yea the vaine heathens haue suckt these
iuices from the teates of nature. When *Antilochus* in *Homer*
had incensed Menelaus, and through some contention prouoked
 his displeasure; by submission of person, and confession of
 offence he recouered his former fauor: I will yeeld to thee *Me-*
nelaus, saith he, *πολλὸν γὰρ ἔγωγε, νεώτερος εἰμι*, for I am farre thy
 iunior and inferior person, *σύ καὶ πρότερος καὶ ἀγέων*, and thou
 my elder and my better, thou knowest the temeritie of youth,
 and what be the faults of yong men. And with these words of
 submission he so appeased his fury, that *Menelaus* yeelded vnto
 him, and confessed (saith the Poet) that *Antilochus* had ouer-
 come his rage, and done that which no Grecian could haue
 done but he. And thus euen the worst natures, like the vnright-
 eous Iudge, with importunitie may be wonne.

But alas, how many of vs come short of *Iosephs* brethren, nay
 wicked *Shimei*, and thinke it disgrace to acknowledge our faults,
 but either apologize them through pride, or extenuate them
 through shame? Surely they shall be our iudges: and if we come
 short of this heathenish pagan *Antilochus*, *Nostris causa doloris*
erit, he shall rise vp in iudgement and condemne vs at the last
 day.

o Homil 43.

How many (saith *Austine*) haue offended their brethren,
 „ and will not acknowledge their faults, nor say *Forgive me? Non e-*
 „ *rubuerunt peccare, & erubescunt rogare: non erubescunt de ini-*
 „ *quitate, & erubescunt de humilitate:* they blush not to offend
 „ them, and yet are ashamed to craue pardon: they blush not at
 „ iniquitie, and yet are ashamed of humilitie. But I say to all men
 „ and women (saith he) small and great, laicks and clerickes, if ye
 „ shall find that ye haue spoken that which ye should not haue
 „ spoken, confesse your fault, aske forgiuenesse of your brethren,
 „ do it, be not ashamed to beg pardon. But as *Agamemnon* in
 „ *Homer*

'Homer, excusing himselfe laid all his iarre with *Achilles* on *Ate*, *ἐγὼ δ' ἔκ ἀτίας ἐμῆς*, I am not the cause or author of this garboile (saith he) but *Ate*, ἡ πάντας δᾶται, which wrongeth al men: so many that are nocent and offensive, translate the crime from themselves by deniall, and impute to the innocent and harmlesse: worse herein then that Grecian captaine, that whereas he made but *Ate* the euill spirit the cause of that discord, they say like *Ahab* it is *à te*, it is thou my brother that troublest Israell, when it is themselves and their fathers house: and thus make they their brother the kindler of that fire, whereof themselves were the coale and bellowes to inflame. Which men, as they rather wound then winne their brethren; so may such virulent tongues here iustly be reproofed, which cruelly, disdainefully, and dispitefully speaking against the righteous, condemne the innocent blood. *David* was pestered with the hissing of such serpents, *Psal.* 109. 1. *Hold not my tong O God, for the mouth of the wicked and the mouth of the deceitfull is opened vpon me: they haue spoken against me with a lying tongue: they compassed me about also with words of hatred, and fought against me without a cause. For my friendship they were mine enemies, they haue rewarded me euill for good, and hatred for my good will.* *Iob* had his part of such friends, 'How long will ye vex my soule, and torment me with words? Ye haue now ten times reproched me, and are not ashamed: ye are impudent toward me. They haue opened their mouthes vpon me, and smitten me on the cheeke with reproch: they gather themselves together against me.' *Jeremie* felt as much of their virulencie: Come let vs imagine some deuice against *Jeremy*: come and let vs smite him with the the tongue, and let vs not giue heed to any of his words. *Christ* himselfe could not escape the scourge of their tongue: Thou hast a diuell. In prehension of which men, suffer me first to set downe a description of them; then a proscription for them: and lastly a prescription against them and their biting tongues. *Jeremy* points them out by archers: O that I had in the wildernesse a cottage of way-faring men, that I might leaue my people and go from them, for they be all adulterers, and an assembly of rebels, *For they haue bent their tongue like a bow for lies, their tongue is as an arrow shot out, Ier.* 9. 2. 3. 8.

David

p *Isa.* 10. 19.

1 *King.* 18.

2. *Vse.*

1 *Iob.* 19. 2. 3.

1 *chap.* 16. 10.

1 *Ier.* 18. 18.

1 *Iohn* 7. 20.

1. their deseription.

1. by Archers.

x Psalm. 57. 5. &
 Psal. 64. 3.
 y Ieremy. 46. 9.
 z Iob. 16. 13.
 a Romil. 3. 17
 Psal. 36.

b Ezek. 6. 12.

d Mat. 12. 34.

e Math. 15. 18.

f 1 Sam. 20. 30.

g Zosim. lib. 2.
 de fine vid.

h Luce supracis.

David sets downe all the weapons of their warfare, *Psalm. 37. 14.* The wicked haue drawne their sword, and haue bent their bow to cast downe the poore and needy, and to slay such as be vpright in conuersation. It is worth much obseruance, how the holy Ghost here resembleth their tongue both to a sword and a bow, as ^aeliſewhere he often doth. The ¹Lydians weapon of offence was a sword, and the Lybians was a bow: but these Gods archers (as ²Iob calleth them) or rather the diuels archers (as ³Origen termes them) like that king of Israell (*2. King. 6. 22*) fight *gladio & arcu*, with the sword and with the bow: *Arce eminus sauciant absentes, gladio cominus vulnerant presentes*, saith a writer: He that is neare (as the ^bProphet speakes) shall fall by their sword, and he that is farre off shall die by their pettilent arrow. As David here paints them, so hauing bene the but and marke of their aime, he points them out *Psalm. 112. Ecce, Loc the wicked bend their bow, and make ready their arrowes within the quiver, that they may secretly shoote at the vpright in heart.* Which metaphor and allegorie Origen fitly thus expounds: the bow (saith he) is their tongue, the arrowes are their intents and deuices, or (as David expounds it) bitter words, and the quiver is their heart: *Venenatis grandida sagittis*, full of poisoned shafts. They draw their arrowes of bitter words out of the quiver of their heart (for ^dout of the abundance of their heart their mouth speaketh, and ^ethose things which proceed out of the mouth come from the heart) and they shoote them out with their tongue, which they bend vp to wound their brethren: yea they aime them so cunningly, that not like ^fIonathan they shoot at thrice three arrowes on either side and misse the marke; but like ^gMenelaus Colonel of the Armenian archers, they can *μῦν ἀπὸς*, at one loose shoot off three arrowes, and hit three men at once. And so long as there is a Caine in Adams house, a Cham in Noes family, a Dathan in Moses pollicie, and an Absalom in Davids house, so long will they shoote out their arrowes, euen bitter words, feathered with swift reuenge, and headed with wildfire of contention. For as God (saith ^hOrigen) did set his bow in the clouds for a signe and couenant of peace, that such deluge should be no more, but such stormie tempest should hereafter surcease,

Gen.

Gen. 9. 13. 16. so contrariwise the diuell hath set his bow in these ¹cloudes without water, to suscite and stirre vp tempests, ⁱ Iud. 13. to trouble serenitie and calmeneſſe in the ſoule of others, to diſcomfite peace, to make garboiles and warre, to raiſe vp whirlwinds and ſtorms: and ſuch clouds are caried about with a tempeſt, to whom the blacke darkeneſſe is reſerued for euer, 2. Pet. 2. 17. For when thou ſeeſt one *paſſionibus agitatum*, toſſed of contrarie winds, and caried headlong in his paſſions, that he roue and raue with his tongue: Doubt not (ſaith that Father) but that the diuell hath bent that mans tong for his bow, and ſhooteth out for his arrowes that mans bitter words to hit them which are true of heart. And their virulent arrowes were leſſe poiſonous, if onely *in ſecret* as our ^{*}Engliſh readeth, ἐν ſκοτομύῃη ^{*} Pſal. 11. 2. as the 70. tranſlate, *in obſcura luna*, as *Auſtine* with others render it: if onely they ſhot their arrowes at the darknes of the Moone and eclipse of the Church: but ſeeing as archers ſhoote at the white in a but, ſo they ſhoot at the ^kwhite raiment of the Elders, ^k Apoc. 4. 4. of ^{*}whom the Lord himſelfe hath ſaid: *They ſhall walke with me in white, for they are worthie*, Apoc. 3. 4. Seeing they ſhoote at the vertue and innocencie of their brethren, at the ⁱvpright in heart, at the ^mvpright in conuerſation, at the ⁿinnocent in ſoule, (as *Dauid* who was their white complained) ſurely as the bow in theſe cloudes is oppoſite and againſt the Sunne, ſo like that foole who ſhot his arrowes againſt the Sunne, they do but ſhoote againſt the ſunne of righteousneſſe. Such ^{*}archers ſhot againſt *Ioseph* as at a white, whome they meant to hit and ſtrike dead. *The archers griued him, and ſhot againſt him, and hateth him*, ſaith old *Iaakob*, Gen. 49. 23. Thoſe archers were his brethren, ſaith ^{*}*Abulenſis*, euen his owne brethren, ſaith ^{*}*Chryſoſtome*, who conſpiring together againſt him, accuſed him with ioynt conſent to their Father, griued him, ſhot againſt him, and hated him; they griued him *iniuria operis*: they ſhot againſt him *blaſphemia oris*: and they hated him *invidia cordis*, ſaith *Hugo*: with iniurie of the hand, blaſphemie of the tongue, and malice of the heart. *But his bow abode ſtrong, and the armes of his hands were ſtrengthened by the hands of the mightie God of Iaakob*, ſaith his father, *verſ. 24.*

^{*} Pſal. 11. 2.

^k Apoc. 4. 4.

^{*} vide Aret. in

Apoc. 3. 4.

ⁱ Pſal. 11. 2.

^m Pſal. 37. 14.

ⁿ Pſal. 64. 4.

^{*} Iun. in Gen.

49. 23. Iſti in-

cuſatores collu-

mando ad eum

velut ſcopum

perdunt eum co-

muſſant.

^{*} In hunc locum

q. Homil. 67. in

Gen. 49. 23.

This indeed is literally vnderstood of *Iosephs* brethren, saith *Zyra*, but mystically must be meant of other insolent yong men, who vex with their tongues any who is not like to themselves: young men indeed and children in vnderstanding, but in maliciousnesse of ripe yeares (as^t the Apostle counts their age) whose tongue in preaching peace and glad tidings, is like the^t raine-bow without an arrow and chosen shaft: the bend of their bow like the arch of that, (as^t one obserues) is then turned from vs, their quiuer is then emptie, and their tongue starts asidē like a broken bow: but like the children of Ephraim, carying bowes in the day of battell and contention: *Lo then they bend their bow* (saith *Dauid*,) and make readie their arrowes within the quiuer, that secretly they may hit them which are vpright in heart, to smite the bird while she singeth of peace; and like that fouler in the fable, to wound the Eagle with that shaft which was feathered with her owne quill. *Dauid* the sweet singer of Israell, vnlesse he would flie away to the mountaines and be at rest, could not escape the bolts of these fooles, but when like the Nightingale he sung sweetly of peace, then they bent their bow and made readie their arrowes within the quiuer to shoote at this vpright in heart: *When he spake to them of peace, they prepared themselves vnto battell*, *Psal.* 120. 7. *Ieremy* when he preached conuerſion, and prayed for their rebellions, these bow-men of *Belial* bent vp their bow, and shot out their arrowes, euen bitter words: *Come and let vs imagine some deuice against Ieremie, come and let vs smite him with the tongue, and let vs not giue heede to any of his words*, *Ier.* 18. 18. *Stephen* when he preached peace to the stiff-necked Iewes, they had bent and drawne it so farre, that they brake their bow: *their hearts^{*} burst for anger*, saith^s. *Luke*, and they could not shoote an arrow of bitter words: but gnashed at him with their teeth, and threw bow, quiuer and all at this bird, *they ranne vpon him all at once*. Thus the bird while she singeth of peace, is smitten by these archers, which then prepare themselves to battell.

^a *dispositio*
uidebatur.
^a *Act.* 7. 54.

^a. By dogges.

Sometime the holy Ghost compareth them to dogs, *Psal.* 22 16. *Many dogs are come about me*, saith *Dauid*. Who are these dogs saith *Austine*, but they *qui canino more latrant, nihil illis fit*

& *latrans*: who had nought done to them, and yet barke at their brother? *Quid fecit cani transiens viam suam? tamen latrat*: what hurt did he the dogge which did but go on his way? and yet he barks at the passenger? It may seeme indeed an vncouth name for them, and they will aske me as did *Hazael*, 2. King. 8. *Am I a dogge that I should do this thing?* howbeit seeing with * *Shimei* x 1. Sam. 16. they barke at a *David*, and with that Cinicke snarle at euery man, they may be tearmed with the one *conuiciorum canis*, and with the other be called a dead dogge. For as we⁷ reade of some monsters in Scythia, which though they haue mans feature beneath, yet hauing *canina capita*, heads like dogs, whose speech is no other but barking, may truly be tearmed dogges. So we reade in the Psalmes, that although *Dauids* reuilers were men in shape that could talke, *Psal.* 59. 7. yet he saith they *barked like dogs*, vers. 6. And thus indeed, they grin like a dogge as did * *Doeg* against *David*. Like the dogge they * r at their brethren with that snarler in the * *Comedie*:

Vah, quibus illum lacerarem modis?

Sublimem medium arripserem, & capite primum in terram statuerem:

Adolescentis ipsi eriperem oculos: post hac precipitem darem. Caeteros ruerem, agerem, raperem, tunderem, & proster- nerem.

⁷ *Pim. nat. hist.*
lib. 7. cap. 2.

² *Psal. 53.*
³ *Canina littera*
vam indicat.
⁴ *Terent. Adel.*
Act. 2. Secu. 1.

Thus they who dare not imbrue their hands, (for law and statute binds them) yet die their tongues (for they are their owne, and who is Lord ouer them) in the bloud of their brethren. I wish that as these dumbe dogs cannot barke against the wolfe, *Esa.* 56. so they could not snarle at the sheepe neither.

Sometime the holy Ghost likeneth them to the *raging sea*, ³ *(Esa.* 57. 20.) *which cannot rest, whose waters cast vp mire and dirt.* ³ By the raging sea.

They should be indeed *aquor*, euen a calme as naturally is the sea: but when anger (as * *Laflantius* noteth) falleth vpon their minds, like that boisterous wind in the first of *Ionah*, it causeth a mightie tempest, it raiseth the waues, and altereth the whole state of these men, the eyes they waxe fierce, the mouth it trem- bleth, the tongue it faltereth, the teeth they gnash, and like that sea which wrought and was troublous, neither could be

⁶ *Lib. de ira*
Dei. ap. 5.

*e Ruff. Ecclef.
hif. lib. 2. cap. 9.*

d Ind. 13.

*g Plutar. b. de
capiend. ex ini-
m. c. utilis. &
resp. gerend. prae-
cept. & Aelian.
var. hif. lib. 14.
cap. 25.*

*f Diac. de ira
sotob.*

calmed by any prayer till *Ionas* was cast out. More implacably in this raging then that, that if *Ionas* were cast out of the shippe to the mercie of these raging waues, to the mercy of their malice: If one with^e *Nazianzen*, who because at Constantinople he laboured more abundantly then they all, *gloriam subsequuta est inuidia*, was enuied for his paines, and vrged by proscriptions to giue ouer his place. If for my sake (saith he) this tempest is vpon you, take me and cast me into the sea, so shall it be calme vnto you. If he were cast out into the sea, it wold not cease from her raging, but her waters would cast vp mire and dirt, and these raging waues of the sea (the ⁴ Apostle there baptiseth them with that name) would still some out their owne shame. For as one waue thrusts away his fellow, *undaque expellitur unda*, and casts his mire and dirt vpon the next: so these would spue their some one vpon another, if they wanted a rocke whereon to beate and disgorge it. And therefore as *Plutarch* in his booke *De capiend. ex inimicis utilitate*, aduisech such raging waters to keep still some enemies, on whom they may disgorge their cholericke affections, lest for want of other vessels, they cast vpon their friends: So politickly wise was his counsell, who like ^e *Onomademus* in the sedition at *Chios*, aduised his fellowes of the stronger part, that they should not expell all their aduersaries of the other faction, *alioqui periculum feret, ne omnibus amicis sublati, cum amicis ipsis exitura essent controuersia*: Else I feare (saith he) if we haue no enemies to wreake on, we wreake one vpon another, and fall out by the eares among our selues. O that these raging waues would remember how much they mire themselves, while they cast vp their dirt vpon another. For though the sea raging in a tempest casteth vp mire and dirt, yet here is the difference (saith ^f *Plutarch*) *Mare tunc purgatur*, the sea is then purged of her froth, which is *spuma maris*, the some and scumme, the spuing and spittle of the sea: but the heart when it raging with wrath casteth her stomacke of dirtie speeches, *ea dicentis primum conspurcant*, saith he, False testimonies, flanders, reuiling and backbiting, these coming out of the hart within through the mouth, first defile a man, *Mark. 7. 23.* and some out first their owne shame, *Ind. 13.*

Thus

Thus in my triple description, these *archers* bolt out their arrowes at their brethrens name: thus the tongue of these *dogs* is red through the same: thus these raging *waves* some out their owne shame.

Whose proscription that I may in brieft proclaime, let me shew these *archers* Gods arrow of vengeance, stemd with iudgment, and feathered with swift destruction. *God shall suddenly shoote at them with a swift arrow* (saith *Dauid*) *that they shall be wounded*, *Psal. 64. 7*. Their sword shall go through their owne heart, their bow shall be broken, and their arrowes shall be rooted out.

These *dogs* that cast vp their rancor, and returne to their vomite, that barke like a dog, and gnash their teeth at their brethren, shall be *without the holy citie*, *Apoc. 22. 15*.² where is nothing but howling and gnashing of teeth.

These raging *waves* that cannot rest, as they haue no internal, nor will haue externall, so shall they haue no eternall peace and rest: *There is no peace to the wicked*, saith my God. In tossing their brethren, they do but throw them on the rocke which is higher then themselves, as *Dauid* speaketh, and beate themselves on the rocke Christ Iesus, on which seeing they dash, it will breake them in peeces, *Math. 21. 44*.

And thou innocent Doue, whosoever art finitten with these archers, that I may giue thee a prescription against their deadly arrowes. When they whet their tongue like a sword, to slash in thy presence, and slice thy good name, keepe thou thy mouth (like *Dauid*) with a bridle, while these vngodly are in thy sight. Put vp thy sword into his sheath, and suffer them thus farre. Their tongue is indeed a *sharpe sword*, *Psalme 57. 4*. and *cutteth like a sharpe razor*, saith *Dauid* of *Doeg*s tongue, *Psal. 52. 2*. Howbeit it shall but cut off thy haire and superfluous excrements, saith *Austine*, and perchance thy *excrementa malitie*, the excrements and superfluitie of malitiousnesse. *Doeg* was but *Dauid*s barber to top off his crest and luxuriant lockes, when he meant to cut his throate with this razor. Yea it shaued the head himselfe, *Et se caluum factura est*, saith that Father, and it shall but cut thee on Caluary with thy Christ.

s. archers.

By suffering the

in Sermon. 40. de

modo bene vivendi.

in Rom. 3. in Psa.

36.

o Sermon. 42. de

modo bene vivendi.

p Psalmc 39. 2.

q Sermon. ad Seron.

cap. 19.

z hom. de Davide

et Saul.

Or if these archers bend vp their bow, to shoot at thee far off in thine absence with their arrowes, euen bitter words: *Clypeo patientia, frange sagittas contumelia, praebe scutum conscientia contra gladium lingue*, is ^m Bernard's aduice: for this take the complete armour of God for thine armor of defence, take the brest-plate of righteousness against the sword of their tongue; the helmet of saluation, and the shield of faith, and a good conscience, wherewith you may quench all the fiery darts of these wicked, as ^o Origen well applies it. Reiect the reproches of offered contumelies, saith ^o Bernard, by despising them conquer the rebukes of mockers, by dissembling them contemne the errors of detractors, though euery one irritate thee, though he incite thee, though he exasperate, though he insult, though he raile and reuile, though he accuse falsly, though he prouoke thee to strife, though he challenge thee to quarrell, though he belch forth scoffing and taunts, though he iniury and wrong thee, though he loade thee with reproches, *Tu sile, tu tace, tu dissimula, tu contemne, tu non loquaris*, Holde thy tongue, keepe silence, speake not, be dumbe with ^p Dauid, keepe thy mouth bridled while these vngodly are in thy sight, *Ut capistro frenetis armentum hominum ignorantiam*, that with thy bit and bridle thou mayst hold the mouthes of these horse and mule (which haue no vnderstanding) leaſt thy fall vpon thee. Away then with Zophars retaliation, *Iob 11. 2. Should not the multitude of words be answered? should men hold their peace at thy lies? and when thou mockest others, should none make thee ashamed?* No, no. Thy Sauour chargeth thee to hold thy peace at their lies, or if to speake, so blesse them that curse thee, *Math. 5. 44.* A graue ^q Philosopher, euen he can tell thee, that though these archers shoot out their arrowes, yet a wise man will beare contumelies, reproachfull speeches, ignominies, and other disgraces as the clamour and shout of enemies, and will endure bitter words as shafts shot at random, rustling without wounding about thy helmet and head-peece; yea will stoutly sustaine iniuries, as wounds, some in the armes, and some stucke in his brest, without defection. ^r Chrysostome in this point giues thee a Christian resolution: Some body hath flaudred thee, or railed on thine offence: this, if he said truly, correct;

correct; but if falsly, deride: if thou art conscions and guiltie
of his imputations, repent: if thou art not, contemne it. Nay nei-
ther contemne nor deride it, but be glad and reioyce when
men causlesly reuile thee, and say all manner of euill aginst thee
falsly, for great in heauen is thy reward, *Mathew 5. 11.*

Or if these bawling *Shimeis* snarle and barke at thy good
name, contumelious words (saith a Father) must be heard as
the barking of cures which are not regarded. Thou must dia-
logue with thy selfe in *Seneca* his *Soliloquio*, and put on his re-
solution. Men speake euill of thee, but euil men. It would grieue
me if *Marcus Cato*, if wise *Laelius*, if the other *Cato*, if either *Sci-
pio* should speake so of me.

Now to be disliked of euill men, is to be praised, their words
want credit, where the guiltie condemne. Men speake euill of
thee: it would grieue me if they did this from iudgement, but
now they do it of spleene. Men speake euill of thee, they cannot
speake well of any. They do it, not that I deserue it, but that
which is their custome: for some kind of dogs haue it naturall,
that not so much of curtnesse as of custome they barke at pas-
sengers. And indeed the chiefe, if not onely way to make them
giue ouer, is to take no notice of their barking, nor regard their
baying. For as *Plinie* obserueth them, who weare a tongue vn-
der their foote, *Non latrari à canibus*, that they are not barked at
by dogs: so the best meanes to stop their mouthes also, is *Lin-
guam sub pede habere*, to tread their tongue vnder foote, or
giue heed to all words that men speake, as *Salomon* aduifeth, *Ecclef.*
7. 23. And therefore wisely did that Father, who contemning all
their railings, said, *I vse my selfe toward these, as travellers do at
bawling cures.* For it is not conuenient (saith *Seneca*) to heare
all that men say. Let many iniuries and reproches passe vs, most
whereof he receiues not that taketh no notice of them. For who
so is inquisitiue what is said of him in priuate, he who searcheth
out malignant speeches, though spoken in secret, disquieteth
and vexeth his owne soule. And therefore *Cesar* did wisely,
when hauing in that ciuill garboile intercepted a packet of let-
ters written to *Pompey* from his fauorites, brake them not open,
but burnt them immediatly. And though he could moderate his

2. Dogs.

3. *Terom. prodig.*

4. *super Miel.*

5. *Lib de Remed.*

6. *foris.*

1. By not man-
king them.

7. *Li. 28. hist. nat.*

8. *Lib. 4. 16. c. 5.*

9. *Doroth. ser. 7.*
10. *de accus. & repr.*

11. *Lib. 3. de Ira.*

12. *Senec. lib. 2. de
Ira. cap. 23.* +

his wrath, and in sobrietic be angrie at his followers, *Maluit tamen non posse*, saith mine author, yet wold he not know a cause that he might be angrie. When one had vnwares hit *Cato* in the bath, and came after to aske him forgiueneffe, I remember not (quoth he) that I was struck: *Melius potuit non agnoscere quam agnoscere*, saith the same author. It was not without mysterie (as some obserue) that our Sauour when he should be ^bspitted on, buffeted and reuiled, wold be blindfold before, that as man he might not know his smiter and reuiler, least with ^c*Paul* he might be prouoked to reply, as after he did when he beheld his smiter, *John* 18. Lessoning vs (it may be) to blindfold the eyes of our vnderstanding when we are smitten with the toong, and be as stockes and images at reproch, which though they be railed on and reuiled by their enemies of imagery, yet *haue eares and beare not, noses and smell not, hands and reuenge not, feet and are not swift to shed blood*, no nor so much as slow to wrath, neither is there any breath in their mouth to reply, *Psal.* 115. *Dauid* was as deafe and dumbe at reproch as any of these were, *Psa.* 38. 12, 13. *They that seek after my life lay snares: and they that go about to do me euill, talke wicked things all day long: but I was as deafe* (saith he) *and heard not, and as one dumbe, which doth not open his mouth: I was as a man that heareth not, and in whose mouth are no reproofes*. They talked wicked things of him, not once, but all day long: and this innocent Doue was so wise as a Serpent, that he stopped his eares, and refused to heare the voice of these blasphemous inchaunters, charmed they neuer so skilfully. For both he was *deafe* at their reproches, and as one *that heard not the tale-bearer*, who raiseth contention among brethren, *Prouer.* 6. 19. Teaching vs thereby, that not onely we our selues be deafe at reuilings, but also neither heare it from the tale-bearer, *without whom strife ceaseth*, as without wood the fire is quenched, *Prouerb.* 26. 20. And indeed seeing a ^d*Tale-bearer maketh diuision among Princes*, and (as the Greeke interpreter reades it) *διαχωρίζει φίλους*, diuides friends themselves, we should not be talehearers, like kans (as *Bion* called them) which are caried vp and downe by the eares whither soeuer their informer lusteth, nor take information from our intelligencers

and

a *Ibid.* cap. 32.b *Math.* 27.c *Act.* 23.d *Prouer.* 16. 28

and *Abisbaes*, of the barking of these *Shimeis* and dead dogs: for as they are forbid to walke about with tales among the people, *Leuit. 19. 16.* so are we aduised by wisdom, *Eccles. 28. 13.* to abhorre the tale-bearer and double tongued, for such haue destroyed many that were at peace; and who so hearkneth vnto it, shall neuer finde rest, and neuer dwell quietly. Which the rather we should do, because when thus hucksterlike we take our notice at second hand, the reporters tongue proues oft that *secunda lingua* (as some reade it) and addeth more then the first did relate. And therefore I wish that our tale-bearers, who neuer receiue a voice which they do not resound, would like the *eccho*, that true tel- c Ouid. Metam. tale, either carry nothing but what they heard, *extremaue verba remittant*, or extenuate reproches by an halfe relation. I wish these praters and busi-bodies in other mens matters, which like those^r women in *Ephesus*, being idle, go from house to house f 1. Tim. 5 13. speaking things which are not conuenient, would follow *Monica* Saint *Austins* mother, who (as he^r confesseth) was such a g Lib. 9. Confess. cap. 9. peace-maker among disagreeers, that when she heard many most bitter things spoken of the one partie in the absense of the other, *nihil alteri de altera proderet*, wold not disclose a word of the one side to the other, but that which might help their reconciliation. But we (as there he addeth) not onely carry speeches of angrie men to their enemies, but adde to their sayings some roote of bitternesse, which putteth death in the pot. Whereas we should not onely not stirre vp mens hatred by relation of truth, nor augment it by that word, which as wood increaseth the flame, but strue to extinguish it by welspeaking. And howsoeuer these informers, which like spies are sent out to note the weaknesse of the land, bring vs of the fruite thereof in their mouthes: yet should our eare, which trieth words as the mouth tasteth meate, be stopped at their report, with that of the Apostle, Touch not, tast not, handle not: or if we giue eare, yet giue not our mind to all words that men speake against vs, *Eccles. 7. 23.*

Wherefore let vs not (if but the hemme of our good name be touched) looke backe in wrath, and aske our informers *Quis me tetigit?* who hath touched me behind my back? least if there

h Ephes. 4. 29.

be no feare of God before our eares, Satan open our throates as sepulchers to send out ^bthat σόπτρον λογόν, rotten speech, and stinking breath, which is a signe of inward corruption, and that our inward parts are very wickednesse. Least he rip our tongues with deceit to misconster, least he put the poison of Aspes vnder our lips to reuile, least he fill our mouthes full of cursing and bitterness to reproch, and make our feet swift to shed blood. And thus taking no notice by our owne eares or others tongues, we shall stop the mouthes of these barkers, and be stayed our selues from answering a foole to his folly, and barking againe.

2 Not suspecting them.

A second prescript or counterpoison against their virulent tongues, may be this, if we be not too suspicious of their baying at vs.

i Lib. 2. de Ira cap. 22

The cause of wrath indeed and toong-warre, is *opinio iniurio* (saith ⁱ*Seneca*) conceit of iniury, when too credulous we apply mens propositions in grosse, and in our consciences assume what they proposed in generall: yea estsoones from very iecture and laughing, as ^khe noteth, (so censuring, a phisognomist is a suspicious conscience) we interpret worse then their words in charitable construction might import.

k Ibid. cap. 23.

When the men of Syria were at feud with the Romaines, they sent them but these foure letters by an Herald, *S. P. Q. R.*, which in too much suspition of defiance they misconstrued, *Syris populis quis resistet?* who will resist the people of Syria? And answering them backe with the same characters, *S. P. Q. R.*, too credulously they mis-expounded, *Senatus populus que Romanus*, the Senate and people of Rome. Which letters the Romaines after that conquest ingrauing as an embleme of triumph in the forefront of their Temple for all to reade, a traueiler reading them without vnderstanding, and asking what they meant; one of the citizens expounded them by this question, *Sancte Petre quare rides?* Saint Peter why do you laugh? And answered the foolish question backward with as wise an answer: *Rideo quia Papa sum.* I laugh because I am a Pope. Thus wittie malice in the Syrians and Romaines from not significancie collecteth enmitie, charitie in either (which thinketh not euill) might haue expounded, *Sapiens populus querit,*

rit ῥόμῳ, VVise men seeke strength by vnitie. Thus the credulous straunger from darknesse of letters conceiued fallshood thereby. Charitie (which reioyceth not in iniquitie, but in the truth) might with Bede haue interpreted them, *Stultus populus querit Romam*, Foolish people seeke to Rome. And indeed, as sores and vlcers are grieved not onely at a light touch, but euen *suspitione & dubio tactus*, with suspition and feare of being touched: so (saith ¹Seneca) an exulcerate mind with misconceit of touching, is often aggrieued so farre, that euen a salutation, an epistle, a letter, a speech, and a question hath prouoked them to enimitie. And as small letters offend bad eyes, so least words, saith ^mPlutarch, I may say a Raca, yea an *if* and an *and*, or a *no* of contradiction, will grieve vncircumcised eares. Our eares are like Mice and Emmets, at which if one point but the finger, and offer but to touch them, they turne their mouthes to bite vs: *Imbecilla se ladi putant si tanguntur*: Silly things (saith ^{he}) they thinke themselues hurt if they be but touched. A fault taxed by the Apostlle in the wicked Gentils, who were full *κακοηθείας*, *Rom. 1. 29*, which the ^oPhilosopher defines *τὸ ἐπὶ τὸ χεῖρον ὑπολαμβάνειν τὰ ἅπαντα*, to take al things in the euil part, as our English translatiō wel rendreth it. With which sinister affectiō *Plutarch* bitterly brandeth *Herodotus* in his book, entituled *περὶ τῆς Ἡροδότου κακοηθείας*, of *Herodotus* taking all things amisse. And I feare I may not only brand with *Plutarch*, but condemne with *Paul*, some wicked Gentiles, that are as he calleth them ful of his Paronomasiaes, *ἀδικία* and *κακία*, *πορνεία* & *πορεύει φθόρου* & *φθόρου*, *αυσεπείας* and *αυσεβείας*: so haue they their minds opplete & gorged with this humor also: *Et suspitiosi omnia ad contumeliām accipiunt*, as he speaketh in the ^vComedie, being too mistrustfull and suspitious, take all things in the euill part, like ^q*Cuius* the humanist. *Qui omnia contumelias putabat*, who thought euery word was spoken to his disgrace: *Et fuit sicut ferendarum impatiens, ita faciendarum cupidissimus*, and was as vnwilling to beare as forbeare reproches. The Apostlle calls this *suspitiones malas*, ^r1. Tim. 6. 4. uill surmises of corrupt minds, which when mens tongues like bells giue an indefinite and not significant sound, imagine them to speake and meane whatsoeuer their guiltie conscience frameth

¹ Lib. 3. de Ira. cap. 10.

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^m Dial. de Ira. cōhib.

ⁿ Senec lib. 2. de Ira. cap. 34.

^o Arist. 1. 2. Ethic.

^p Terent. Adelp.

^q Senec ad Seren. cap. 18.

^r 1. Tim. 6. 4.

meth in their fanſie, and whiſpereth in the eare. ſtrange warriors are their luſts, fighting in their members, which when the trumpet giues an vncertaine ſound, prepare their ſelues to battell.

f Lib. 2. de Ira.
cap. 24.

VVherefore ſeeing (as *Seneca* truly auouched) credulitie breedeth ſo much euill, his aduice is heauenly, *ſuſpition* and *conie-*
 22 *cture*, thoſe two *faliſſima irritamenta*, moſt falſe incitements of
 23 anger, muſt as roots of bitterneſſe be weeded out of the ground
 24 of the heart: He ſaluted me not kindly, he brake off talke ab-
 25 ruptly, he inuited not me to ſupper, his countenance ſeemed a-
 26 uerſe, or he touched me darkly in his alluſion; thus ſuſpition ne-
 27 uer wants an argument of enmitie. *Simplicitate opus eſt & benigna*
 28 *eorum aſtimatione*, here the *Doues* ſimplicities is better then
 29 the *Serpents* ſubtilties: here to be ſimple without vnderſtanding
 30 is learned ignorance: here charitie muſt cenſure, which *beleene*th
 31 *all things* to be well meant, and *thinketh* not euill of an euill in-
 32 tent: for if thou truly be magnanimous, thou wilt neuer iudge
 33 that contumely is offered thee: thou wilt ſay of thine enemy,
 34 He hath not hurt me, but onely had a mynd to harme me. And
 35 this is true magnanimities, ſaith *Seneca*, *Non ſentire ſe percuſſum*,
 36 to ſay wiſely with that ſoole in the 23. of Prouerbs, *They haue*
 37 *ſtrucken me, but I was not ſicke*: they haue beaten me, but I felt it
 38 not: or as *Diogenes* answered his informers of ſome that derided
 39 him, I am not derided. VVe muſt beleue no report, but from
 40 our eyes relation, ſeeing our eares like falſe aduertiſers do oft
 41 miſ-informe: and when our ſuſpition proues vaine, let vs chide
 42 our credulities: ſo our charitie *beleueing* all things well meant,
 43 ſhall not be credulous to *thinke* euill: and ſo enduring all
 44 *things* of our foes, ſhall not be prouoked to anger, 1. *Cor*
 45 *inth.* 13.

e Lib. 3. de Ira.
cap. 25.

v Plus. de Ira
cōhib.
x Senec. lib. 2. de
ira. cap. 24. ſupra
ſtat.

3. By ſuffering
them.

y De Ira. cōhib.

Howbeit if their barking be ſo clamorous, as if thou wouldeſt not, the very ſtones in the wall would heare; and ſo notorious, that if thou didſt nor, the beame in the houſe would reply: the third way ſaith *Plutarch*, is peaceably to bridle thy mouth, and quietly compoſe thine affections, when thou perceiueſt ſome anger like the falling ſickeſſe to fall vpon them. Suffer the euill man patiently ſaith *Paul*, as Chriſt and his ſeruants in patience poſſeſſed their ſoules, with a meeke ſpirit, when their enemies

were

were possessed with an euill spirit of wrath, which cryed out vpon them. ^a *Socrates* when he was reuiled, was wont to slake and remit his voice, and smiling with his countenance, mildly to behold them. *Antigonius* when he ouerheard his owne souldiers raile on him neare his tent and pauilion: Good Lord (quoth he) will ye not get ye further off and speake against vs? ^a *Caro* when he was pleading, and *Lentulus* had cast his stomack and vttered his mind in his face, onely wiped it with a napkin: And I will auouch before all this companie, *Lentulus* (saith he) that they are deceiued who deny thee to haue a mouth. Shall I say with the ^b Apostle: Take, my brethren, the Prophets, nay if we take but these heathen for an example of long patience, we may count them blessed that indure. O remember ^c *Dauids* patience of *Shimei* his cursing: *Let him alone, for the Lord hath bidden him curse Dauid.*

But such Adders poison (saist thou) is vnder their lippes, that as ^d serpents inflame them with heate, whom they bite with the tongue: so ^e their tongue being set on hell fire, will set on fire the course of nature: and thou complainedst with ^f *Dauid*, that though long thou hast bene dumbe and kept silence, yet it is now paine and grieve vnto thee, thy heart is hote within thee, and when the fire kindled thou spakest with thy tongue. Indeed the tongue is fire, and an vnruely beast which no man can tame: behold how great a matter this little fire kindleth: *Paruum est & magna cupit* (as ^g *Bernard* speaketh of the heart as little a member) *vix ad unius milui refectionem sufficere posset, & totus mundus ei non sufficit*: It is but a little member, and yet boasteth of great things, saith *Iames*, it would not serue a crow for her breakefast, and yet is it no lesse then a world of iniquitie. Therewith rightly blesse we God, and therewith vnrighteously curse we men. It is *grande malum aut grande bonum, non habet medium*, ^h saith *Jerome*: No meane it brooketh, but death or life are in the power of the tongue, *Prov.* 18.21.

And therefore when *Amasis* the Egyptian king requested *Bias* to reserue the best and worst peece of the sacrifice which he slue, *linguam sustulit*, he tooke the tongue of the beast, saith ⁱ *Plusarch*: as the seruant in *Aesops* apologues, being commanded

ded by his maister *Xanthus* to buy the best and worst flesh in the shambles, *linguas solas emit*, he onely bought tongues, saith the Author. So true is that of *Salomon*: *A wholesome tongue is as a tree of life, but the frowardnesse thereof is like the breath of the wind*, *Prou. 15. 4.* Neuerthelesse this raw peece of flesh which offendeth so many queasie stomackes, thou must with Christ and his members digest through the heate of his spirit, and thy warmth of loue *which endureth all things*, *1. Cor. 13. 7.* We must smile at their reproches, saith *Seneca*; and¹ as we suffer children to nick-name and mis-call vs, yea to spit in our face, so should we tolerate all reuilers, though they spit their poison in our eares: or as ye suffer fooles and ideots to ieast and play vpon you, so should ye suffer these fooles gladly, *because that ye are wise*, *2. Cor. 11. 19.*² for who will be angrie at a mad man? who will take in euill part the reproches and reuilings of a man in his feuer? The mind and affection should a wise man (saith *Seneca*) carrie toward his impatient outrage, which Phisitions beare to their raging patients, whose vn honest parts, if need be, they disdain not to handle, whose basest parts they willingly view, and whose railing and reuiling they patiently endure. Yea a wise man (saith³ he) if by faire words he cannot pacifie his reuiler, *contumeliatorem tanquam acrem canem obiecto cibo leniet*, will like our Sauour giue this for a soppe to appease his wrath, and giue the dogge a loose to stoppe his mouth, as *Aeneas* in the^o fiction

k *Ad Serenum*

cap. 11.

l *Cap. 12.*

m *Cap. 13.*

u *Cap. 14.*

o *Virgil. lib. 6.*

Aeneid.

Melle soporatum & medicatum frugibus ossam

Obicit. —

Did cast *Cerberus* the helhound a sweet morsell, that he might not barke against him: *For they will go to and fro in the evening, they will grinne like dogges, and go about the citie, they will runne here and there for meate, and grudge if they be not satisfied*, *Psalm. 59.* And thus if either thou take no notice of these *Doegs*, of these *Shimeis*, and dead dogs that reuile: or if obseruing their currish custome to barke at all passengers, thou be not credulous to suspect they baule at thee; or if too suspitious, thou yet beare reproch, and strue to mitigate their woodnesse, thou shalt not be bitten with the tongues of mad dogges; or if bitten,

yet

yet shalt thou not runne mad thy selfe to bite againe. And seeing as there is the worme & *Lyta* vnder the tongue of some curres, which vnlesse it be taken off will make them runne mad: so vnder their toung is vngodlinesse and wrong, (as *Dauid*³ spea-^q *Psal* 10. 7. keth) which vnlesse it be taken out, will make them runne mad, and bite euen their owne domestickes. Pray with *Dauid* in that place, *vers* 15. that he who is *curator lingue*, the healer of the tongue, would in mercie worme them, and take away their *Lyta*: Take away their vngodlinesse and thou shalt find none.

Thirdly and lastly, though these raging waues of the sea cast 3 Raging sea. vp mire and dirt, euen those fiue rockes of offence, and stones to stumble at, (as Saint *Austine* calls them) *Reuiling*, *Nick-name*,^r *Tomb* 4 *lib* 4. *de amicis*, cap. 13. *Swelling*, *Renelation of faults*, and *prinie detractions*: though the tongue of these wels without water, like a fountaine send out salt and bitter water, waters of *Marah* and *Meribab*,^a bitterness and contention, yet let thy well of liuing water send out sweet and wholesome water into these saltish waues, to sweeten their bitterness, and not like noisome riuers, which to purge out their filthinesse, emptie themselues into the sea, and replenishing it with mire and dirt, make it more rage, and some out it owne shame. It was diuellish counsell of^x *Plutarch*, that he shall exceedingly benefite himselfe, who emptying and pouring out these turbulent affections of brawling, scolding, reuiling, wreaking, fretting, fuming, and chafing, on his enemies, doth so purge himselfe of these bitter waters, and making his foes as channels and gutters to conuey them away, and as sinks to receiue them, and detriue them away from his friends, associates, and familiars. *Is enim in inimicos insumpti prauis affectibus, minus molesti erunt amicis*: for these filthie affections (saith he) being exhaust and spent vpon our foes, will be lesse noisome to our friends. He gaue better aduice before, if he had not forgot it: That it is better to bestow our best affections on our aduersaries: for being accustomed to do right to them, we shall neuer deale vniustly with our friends. No, no, (beloued Christian) as it is good in a feauer, so much better in anger, to haue a soft, smooth, and tender tongue: for the tongue of ague-sicke men, if it be distempered with heate and furie, with blacknes, *signum*

y *Plus. dial. de ira cohib.*

z *Serm. 3 in Feste Pasch. & Serm. 3. in fest. Epiph.*

est malum non causa, it is onely an euill signe, and not the cause of internall inflammation, saith ^y *Plutarch*: but the tongue of angrie and raging men is both an euill signe that they are set on fire of hell, and will be the cause that they shall be set in fire of hell. Let these waues then and waters of contradiction coole thy tongue, and wash away its filth: *Audisti conuiuium, ventus est: iratus es, fluctus est*: Thou hast heard a reproch, it is a wind: thou art angrie, that is a waue, saith ^z *Austine*. The wind therefore storming, and the waue tossing, thy ship like that of the disciples *Mat. 8.* is in ieopardie of wracke, and readie to make ship-
 ” wracke of faith and a good conscience. And why so? saith that
 ” Father: because Christ within thee is asleepe, awake him vp
 ” therefore, stirre vp his gift that is in thee: and crie, Maister saue, for we perish. These raging waues shall but coole thy concupiscence, like Iordan wash away thy leprosie, and heale thy infirmities like the poole of Bethesda: with Israell thou shalt safely passe thorough the middest of them, and the wicked with *Pharao* shall be drowned in those waues, thorough which they persecute and pursue thee.

a *Mark. 4. 41.*

They may dash into thy boate and fill it full, that thou maiest be like to perish, but they shall not swallow vp nor deuoure thee: for thy head is still aboue these waters, and though the waues of the sea rage horribly, yet the Lord that dwelleth on high is mightier, saith *Dauid*, *Psal. 93. 4.* yea thine owne head shall be aboue these waues, swell they neuer so much: as *Dauid* did assure him: He shall set me vp vpon a rocke, and now shall be lift vp mine head aboue mine aduersaries round about me, *Psal. 17. 6.* Onely like the disciples ^a call on him who being alone the true *Aolus*, can more then he commaund the winds and waues of the sea, and they obey him: he will rebuke the wind, and say to these raging waues:

Tantane vos generis tenuit fiducia vestri?

Iam calum terramq; meo sine numine venti

Miscere, & tantas audetis tollere fluctus?

b *Psal.*

Peace and be still, and so will there be a great calme: for he on-ly stilleth the raging of the sea and the noise of his waues, and the madnesse of his people. Howsoeuer it be these waues heare not his

his voice, nor will cease from their raging: yet as the disciples in their shippe rowed through the waues of Genesareth with a contrarie wind, *Mark. 6. 48.* so must we in this shippe saile through these raging waues with that contrary breath, *1. Pet. 3. 9. Not rendring rebuke for rebuke, but contrariwise, blesse.* Christ the Pilot and maister of the shippe, hath charged all passengers bound for heauen, to saile with this contrarie wind: *Blesse them that curse you, and pray for them that hurt you and persecute you, Luk. 6. 28. Et quam id sanctè præcepit, tam integrè seruauit,* saith a^r Writer: His word and his worke like mercie and truth met together; his præcept and his practise like righteousnesse and peace kissed each other. For when the Iewes cryed ^d *Crucifige,* he cryed ^e *Ignosce.* O wonder (saith ^f *Bernard*) *Iudei clamant, crucifige, ille conclamat, ignosce: ô charitas patiens sed & compatiens:* The Iewes cry, crucifie him, and he outcries, Father pardon them: ô patient and compassionate loue! Being beaten with rods, crowned with thornes, pierced with nails, nayled to the crosse, filled with reproches, vnmindfull of all his griefes, he prayeth for his persecutors. This Lambe of God as a sheepe, was dumbe before his shearer, *coram tondentem?* yea *coram occidente obmutuit*, not onely before his shearer, but euen before his slayer and butcher was he dumbe, saith ^g *Bernard.* When he was thus vilified and reuiled, he reuiled not againe: when he thus suffered he threatened not, but committed it to him that iudgeith righteously, saith his Apostle, *1. Pet. 2. 23.* And see what he committed to that righteous Iudge: *Father forgive them, for they know not what they do.* O loue of God passing all vnderstanding! He now hung vpon the crosse compassed with his mortall enemies, destitute of his owne friends, mocked with taunts, loaded with obloquies: now readie to giue vp the last gaspe, and yet as vnmindfull of himselfe and mindfull of his foes, he prayeth for them: he complained he was forsaken of his Father, and he forsakes not his enemies: he was crucified by them, and he intreateth his Father for them: he saw their treason, and he excused it by their ignorance: he felt their deadly hate, and he sued for their pardon. O loue! strong as death: ô heate of loue! cruell as the graue, which neuer had enough of tortures, which neuer

c. Sabel. lib. 5. examp. cap. 3.

*d. Luc. 23. 21
e. Ver. 34.
f. Ser. in feria 4.
hebd. panof. de pas. Dom.*

g. Homil. 1. de laud. virgin.

b Lib. 13. moral.
cap. 11.
s Heb. 12. 24.
k Gen. 4. 10.

said Ho, but still cryed, Giue, giue. The blood indeed of Christ (saith^b *Gregorie*) is well said by theⁱ Apostle to speake better things then that of *Abel*: for the blood of *Abel*^k called for vengeance, but the blood of Iesus for forgiuenesse: *Father forgiue them*. Here is an example for thee thou tossed with waues: *Ex-*

^m *emplum sume unicum atque omnium praestantissimum*: Take the

ⁿ most excellent and onely example, which if a man rightly ob-

l *Loq. supraci-*
nat.
* *ὁμοεικέλιος*.
1. Pet. 2. 2. 1.

serue saith^l *Sabellicus*, he may become far more like God himselfe then a man: *He shall be perfect as his heavenly Father is perfect*, *Mat. 5. 48*. He hath left vs an example, * a copie to write

our alphabet and Christs-crosse rowes after, *that we should follow his steps, when we are reuiled*, not to reuile againe. For how

m *Lib de con-*
flict. vit. & virt.
cap. 9.

of reproch, saith^m *Austine*? He willingly sustained reuilings, derisions, contumelies, buffets, spittings, scourges, thornes, yea the ignominious crosse: and we miserable wretches to our confusion and shame of face, are wearied and faint with one word,

ⁿ we are with one word of reproch cast downe and deiecte d. Seeing then that his name was like oyntment of loue powred out,

n *Loco supra-*
cit.
o *Ecclef. 10. 1.*

Cant. 1. 2. which blasphemies, reproches and reuilings those dead flies could not cause to stinke, nor putrifie the oyntment of this Apothecarie, as^a *Bernard* out of *Salomon* alludeth: let vs runne in the sauour of this oyntment powred out on our head, and running downe to the skirts of his clothing, and lowest members of his bodie. Let vs be followers of God as deare children, and walke in loue, euen as Christ hath loued vs, who when he was reuiled, reuiled not againe.

p *Serm. 170. de*
Temp.

Thou wilt say perhaps, How can I do this, which the Lord could do? But marke (saith^p *Austine*) who did it, euen thy Sauiour as he was man: and remember where he performed it, euen vpon the crosse, in midst of all his torments and reproches, where he shewed himselfe like a citie on an hill for al to behold as an example of humilitie, in blessing their blasphemers. He could haue prayed for them in silence, *sed tu non haberes exemplum*, but thou then shouldst not haue had an example. Neuerthelesse if thou canst not learne of thy Lord who was humble and meeke, yet imitate *Stephen* thy fellow-servant, who saith

thee in *Paulus* words: *Be ye followers of me, as I am of Christ:* whom when the stiff-necked Iewes ^a stoned *triplici lapidatione*, ^q *with a triple stoning: with stonie ^r hearts which burst for anger:* ^r *with stonie mouthes, which ^y gnashed at him with their teeth: and* ^y *with ^z stonie hands which rained showers of stones vpon him, as* ^z *Austine* speaketh; yet he ^a prayed for them, *Lord lay not this sin to their charge.* Nay, see how he prayed for these his reuilers saith ^a *Austine*. When he prayed for himselfe he ^a stood on his feet, because the iust when he prayeth for himselfe is easily heard: but when he prayed for his enemies, he kneeled downe, to shew that he prayed with all earnestnesse and intention of spirit: yea, whereas for himselfe he did but call on God, saying: *Lord Iesus receiue my soule:* for them ^b *εὐχαρίσῃ* he cryed out, and that with a loude voice, with all vehemencie and contention of voice: Lord lay not this sinne to their charge, and when he had spent the last breath for them to his God, when he had thus spoken, he slept. Whose name *Stephanus*, as it signifieth a crowne, so *coronam accepit suo sibi nomine impositam*, saith *Austine*, he hath gotten that ^c *εὐφραν δόξης*, the incorruptible crowne of glorie su- ^d *1. Pet. 5. 4.* table to his name.

As sailed the maister and Pilot Christ Iesus with his seruant and first Martyr *Stephen*, so rowed the Apostles, mariners of this shippe with a contrarie wind, with a contrarie breath, *1. Cor. 4. We are reuiled, and we blesse; we are blasphemed and euill spoken of, and we use gentle words.* And the maister hath charged all passengers for heauen, like *Paulus* ^e mariners to keepe a ^e *1. Cor. 13. 4.* straight course though the winds be contrarie: *Blesse them that curse you, and pray for them that reuile you, and say all manner of euill against you, 1. Mat. 5. 44.* Pray for thy most virulent reuiler, to morrow of a blasphemers, he may become a blesser, *and thou* ^f *knowst not what a day may bring forth.* He that is now thine enemy in slaundering, railing, and reuiling thee, may to morrow be conuerted to repentance, saith ^g *Austine*, and thy fellow Citizen in heauenly Ierusalem, and perhaps greater therein then thy selfe. *Saul* was *Stephens* greatest foe, for it was too little for him to stone him with his owne hands alone, *omnium manibus lapidabat*, saith that Father, he stoned him with all their hands that

„ that threw stones, in keeping their clothes that better they
 „ might throw: and yet behold, with that contrarie breath, with
 that one prayer of *Stephen*, was he of a foe made a friend, of
Saul a *Paul*, of a persecutor a preacher, of an impostor a pastor,
 a doctor of a seducer, of a pirate a prelate, of a blasphemor a
 blesser, of a theefe a shepheard, and of a wolfe a sheepe of
 Christs fold: therefore saith ^b that excellent Father: *Non homo,*
sed peccator te insequitur, roga pro homine ut extinguat Deus pec-
catores, cum enim mortuus fuerit peccator, tibi homo non aduersa-
bitur: not the man but the sinner doth pursue thee, pray for the
 man, that God may take away the sinner; for when the sinner is
 dead, the man shall not impugne thee. Thy ⁱ brother rageth,
 impute it to his sicknesse, *ascribe febri non fratri*, ascribe it to
 the feuer, and not to thy brother, *dabisq; prudenter infirmitati*
culpam, fratri veniam: and thou shalt wisely lay the fault on his
 infirmitie, and giue pardon to thy brother, seeing it is *onely the*
feauer of his soule, that thus hateth thee, saith ^k a Father. Away
 then with your *quid pro quo*, and rebuke for rebuke. It was the
 wicked resolution of that requiter in the ^l Comedie,

^b *Ibid.*

ⁱ *Chrysolog ser.*
139.

^k *August tract.*
8. in *Epist. Ioan.*

^l *Terent. And.*
Act. 5. scen. 4.

^m 3. *Ioh. 10.*

ⁿ *Hom. Iliad.*
lib. 7.

^o *Ibid.*

^p *Plut. recip. ge-*
rend praecept.

^q *Macrob.*
AElian. &
Volater. Ambr.
lib. 14. cap. 2.

Si mihi pergit quae non vult dicere, ea quae non vult, audiet.

If he begin, I will declare his deedes which he doth, prating
 against vs with malicious words, as the ^m Apostle spake of *Dio-*
trophes in a better requitall. It is that resolute retaliation of na-
 turall men, ⁿ *Οπποῖον καὶ ἐπαινοῦσα ἐπὶ τοῖον καὶ ἐπακόνουσαι*, Thou
 shalt heare againe such words as thou speakest: men so farre past
 shame, that as *Aeneas* told brawling ^o *Achilles*, we may heare
 them scold in the eares of all, *ὥς ἐ γυναῖκας*, euen like women
 that scold *μέσση ἐς ἀγγαν ἰσσαι*, as they go in the open streete.
 Thus are our hearts, not soft to breake the force of reproch
 which is obiected, but hard and stonie, to send backe and re-
 found the eccho of rebuke: like ^p *Epaminondas*, who hearing
Callistratus vpbraid the Thebans with *Oedipus* his parricide,
 who killed his father, and the Græcians with the murder of *O-*
restes who slue his mother, rendred this rebuke for rebuke: *Vos*
verò ipsos à nobis eiectos recipistis, But ye receiued them when we
 for this did exile them. Or like ^q *Phocion*, on whome *Demades*
 crying out, The Athenians will kill thee when they begin to be
 mad,

mad: But they will kill thee (replied *Phocion*) when they begin to be wise. Not much vnlke that great gird of *Crassus* the Orator, whom when *Domitius* taunted with weeping for the death of a Lamprey which he fed in a pond: But thou (replied *Crassus*) shedd'st not a teare at the buriall of thy three wiues. Which quipping and taunting speech, as it is but the forme of wit, so is such iesting iustly censured by the holy Ghost for foolish talking, *Eph. 5. 4.* Seeing it is that *σέλτρος λυγρός*, *Eph. 4. 29* as it were a stinking breath, which as *Phisitions* obserue, is a signe of inward putrification: and when our throates are thus open sepulchers, *Psalm 5. 9.* to belch out such vnsauory breath, it is an argument that like graues we are full of dead mens bones within, and all filthinesse, and our inward parts are very wickednesse.

Lastly to conclude this point, as we must not render rebuke for rebuke; so neither blasphemie for blasphemie, nor curse for curse, but blesse them that curse vs. I know indeed *Dauid* wished euill vnto his enemies, and prayed for their ruine, *Psalm 69.* And when *Sauls* flatterers like miscreants combined their tongues to accuse him with one voice to the King, he did imprecate and wish euill to those foes, *Psa. 109.* He prayeth against their person, *vers. 6. 7. 8.* Set thou an vngodly man to be ruler ouer him, and let Satan stand at his right hand: when sentence is giuen vpon him, let him be condemned, and let his prayer be turned into sinne: let his dayes be few, and let another take his office. He bent his tongue like a bow, and shot out his bitter words against their family, *Ver. 9. 10.* Let his children be fatherlesse, and his wife a widow: let his children be vagabonds, and beg their bread, let them seeke it also out of desolate places. He curseth their externall goods and riches, *vers. 11. 12. 13.* Let the extortioner consume all that he hath, and let the stranger spoile his labour. Let there be no man to pitie him, nor to haue compassion on his fatherlesse children. Let his posteritie be destroyed, and in the next generation let his name be cleane put out. Yea he curseth their soule vnto death, and prayeth for their damnation. *Vers. 14. 15.* Let the wickednesse of his fathers be had in remembrance with the Lord, and let not the sinne of his mother be done away. Let them alway be before the Lord, that he may roote out the memorial of them from off the earth.

Behold here indeed as many imprecations of *Dauid* against his enemies, as euer *Callimachus* the virulent Poet spent execrations on his mortal foe *Apollonius*, and as bitter cursings as *Ouid* euer spent on his enuious foe, whom in imitation of him he titled *Ibis*: yea as that banner ended his imprecatory inuectiue with this summary execration,

*Hec tibi, quæ precibus iustis mea deuouet ira
Eueniant, aut his non leuiora malis,*

so concluded here *Dauid* his with not vnlike imprecation, vers. 20. Let it thus happen from the Lord vnto mine enemies, and to those that speake against my soule. Which practise of *Dauid*, though it may seeme at first to giue allowance and warrant to words of bitternesse, in cursing our blasphemers, yet if with a single eye we more nearely looke into it, we shall find that this imprecation was *non optantis voto sed spiritu prouidentis*, as Saint *Austine* resolues it, not so much from a desire and wish of their ruine, as from the spirit of foreseeing what would befall them. As our Sauour, when vpbraiding the vnthankfull cities in the 11. of *Mathew*, he anathematized the inhabitants of *Corazin*, *Bethsaida* and *Capernaum*, *Non maleuolentia optabat, sed diuinitate cernebat*, did not as men from malice wish it, but as God foresee it.

r Lib. 1. de serua.
Dom. in mont. ca.
42.

s Calm. in Psa.
69. 23

For *Dauid* (as a graue writer noteth) was not herein caried with a turbulent passion of choler to powre out his bile, (as most men wronged by their enemies intemperatly giue their tongue the raines) but the spirit of God did dictate these imprecations to his Prophet, in wisdom to discerne these reproaches from curable beleaguers, and in uprightnesse to respect Gods glory rather then his owne priuate reuenge in confusion of his enemies, and in moderation to execrate his and Gods enemies without turbulent passions of hatred, malice and maleuolence: which three, if like him we could obserue, *Probe eum imitari*, we might lawfully do as he did. But seeing our vnder-

standing is not so mollified, that we haue that 'gift of discerning spirits, but the Lord onely knoweth who are his, and who are reprobates: nor our wils so rectified, but that vnder zeale for Gods glory we reuenge our own wrongs: nor our affectiōs so

sober

sober from disturbance, that we are angry and sin not: *Non est hoc cuius usurpandum Christiano & in exemplum irahendum,* v Musc. explan. in Psal. 109.
 this practise of *Dauid* is no pretence for our cursings; nor his example to be vsurped of any Christian, as *Balas* of Rome doth in hiring his *Baalams* of Saint *Francis* order daily to pronounce this psalme in execration against those whom they hate, and to curse *Israel*, whom the Lord would haue to be blessed. If any for farther satisfaction require a larger discourse of these imprecations, I referre him to *Martin Bucers* disputation of prayer, in his explanations on the fift psalme, and to *Mollerus* his Lecture on the seuenth verse of the 54. psalme, where this at large is discoursed. I conclude this point with *Musculus* in the place before cited. It is a common prescript to all, which Christ the King of heauen hath commaunded, *Math. 5. Blesse them that curse you, and pray for them that persecute you.* His Embassadors, the Apostle of the Gentiles from his maisters mouth hath enioyned it, *Rom. 12. 14. Blesse them that persecute you, blesse (I say) and curse not.* The Apostle of the Iewes, hath from his Lord giuen this charge, *1. Pet. 3. 9. Render not rebuke for rebuke, but contrariwise blesse.* By which iniunction of both, al, both Iewes and Gentiles must blesse for cursing, and pray for their reuilers: and what else should they pray for them (saith *Gregory*), but ² that of Saint *Paul*, that God may giue them repentance to know the truth, and come to amendment of life, out of the snare of the diuell, of whom they are taken at his pleasure to do his will. And let both the offender confesse, and the offended forgiue, and testifie his reconcilement by words of friendship and loue to his enemy, though he continue yet in his vnrighteousnesse of reuiling. So much he spoken of this first, namely, *verbalreconcilement, Be reconciled in word.*

But here (beloued brethren) we must not stay, *In atrioreconciliationis*, in the vtter court of reconcilement, where men like the ^a common people stay without, and like the ^b vulgar Iewes are with one accord in this *Salomons* porch and portall of peace: but all being prielts by our Christian profession, to offer vp spirituall sacrifices, *1. Pet. 2. 5.* we must enter *sancta*, the holy places of peace and amity by this beautiful gate of

x Pontificij magica vniuersum iri-
 precatum iri-
 buentes, con-
 cunctis in frasci-
 nos qui huc psal-
 mu quondam pro-
 nunciant contra
 eos quos oderunt,
 ait Moller. pra-
 lecti in Psal. 109.
 6.

y Lib. 4. dialog.
 49. 44.
 2. Tum. 2. 35.

a Luke 11. 10.
 b Act. 5. 12.

of the temple of our body, and offer to our brethren not onely the calues of our lips, but the sacrifice of our hands, to manifest our reall reconcilement. For we haue a *loab* that will speake peaceably to *Abner*, and yet vpon aduantage finite him for the bloud of his brother *Asabel*: that will giue *Amasa* words softer then oile, *Art thou in health my brother?* and yet with his precious balmes breake his head, yea stab him deadly, and shed out his bowels on the ground. For thus slip louing *loab* spake friendly to his neighbours *Abner* and *Amasa*, two captaines of the hoast of Israel, but hauing warre in his heart, with the fist of wickednesse he finite while he smiled, he killed while he kissed, and (as *Dauid* there told his sonne *Salomon*) *shed the blood of battell in the time of peace*. And therefore if our loue and vinity will speake truly, we must passe from this *atrium* to the *sancta*, from word to workes, from the tongue of friendship to the deeds of agreement: and secondly, be reconciled in deeds to our brethren.

Second reconcilement reall.

1. Test.

Our Sauour (as before I shewed) by symmetry and proportion in my text inioyneth it, and with the auncient Fathers (our moderne expositors) by like correspondence then collect it, and his charge hereof is plaine without deducement, and peremptory without insinuation, verse 44. where he exacteth of all, not onely the *diligite* of the heart the treasurer of loue, *Loue your enemies*; nor only the *benedicite* of the tongue, loues broker and interpreter, *blesse them that curse you*: but also and chiefly the *benefacite* of the hand, which is loues factor and agent, *Do good to them that hate you*.

f Math. 12. 34.

In which triple iniunction (me thinkes) our Sauour sets man like a clock, whose *primum mouens* and master wheele only must not go right within, nor the bell alone sound true aboue, but the hand also point straight without. For thus out of the abundance of the hart, both the mouth speaketh and hand worketh, *Mat. 15. 19*. And therefore he who is *נֹכַח הַלֵּב* *Iob 7. 20*, the keeper of man as a clocke, he seeing all the motions of his heart to be out of course and onely euill, *כָּל הַיּוֹם* all day long, *Genes. 9. 5*. for the motion and setting of the wheele within, he saith to the heart, *Loue your enemies*: for the stroke and sounding of

of the bell aboue, he saith to the tongue, *Blesse them that curse you*; and chiefly for the pointing of the hand and index without he saith to the hand: *Do good to them that hurt you*. And although this bell as it did in *Iosab*, sound right aboue, yet if the hand smite and point wrong without, it is not onely an argument *ad hominem* ^a to him *that looks on the outward appearance* as ^a *1. Sam. 16. 9.* a passenger on the Diall; but euen *ad Deum* too, to him *that seeth not as a man seeth*, but beholdeth the heart, and ^b tryeth the ^b *1. Cor. 17. 10.* reines, that the clocke goes wrong within, that all the thoughts and turning wheelles of the heart, yea all the imaginations and palpitations, all the momentanie motions of this watch be out of course: who sith he will censure with eternall doome, and iudge euery man *secundum opera* (as the phrase in Scripture still runneth) according to his handi-worke, and will iudge the spirituall ^c fig-tree, as he did that earthly fig-tree, *Mark. 11. 13.* not ^c *Luke 13. 7.* according to its leaues, but fruite which it beareth: doubtlesse the hand and branch of the tree which bringeth foorth the fruit of peace, is most required in brotherly reconcilement. And therefore as God himselfe who beholdeth the wheele within, and trieth the reines, asketh of his enemies their heart, *Giue me thy heart*, *Prou. 23. 26.* so man which looks onely on the outward appearance, and iudgeth of the clocke by the diall, asketh the hand of his enemy, as *Glaucus* ^d and *Diomedes* when they ^d *Homer. Illiad. lib 6.* would make sure amitie each to the other, *χαῖρεαι τ' ἀλλήλων λαβέτην*, or they gaue right hands of fellowship to manifest their agreement: as we say to our foe, *Giue me thy hand if thou wilt be friends*. As if nature had taught man the reason, that to reintegrate amitie, the hands are therefore mutually giuen, because their deedes are not onely the signes but factors of friendship, and must therefore do good to them that hurt them.

His ambassadour Saint *Paul* requireth the like beneficence ^e *2. Cor.* of the hand toward his enemies, *Roman. 12. 20.* *If thine enemy hunger feede him, if he thirst giue him drinke*: vnder which two tearms of bread and water, (say the learned) he comprehendeth all kind of corporall maintenance, as in ^f Scripture the Hebrews doth vsually imply: as he promised his friend in the comedie, ^f *aut consolando, aut consilio, aut re iunero*, I will either

K

sustaine

¹ Mart Calu.
² Ilyr. Gualter. &
³ Myl in liane lo-
⁴ cuto.
⁵ in Gen. 21. 14.
⁶ 2. Reg. 6. 23-23.
⁷ n Terent Heaut
⁸ act. 1. Scen. 1.

• As Ge. 3. 19. &
18. 5. & 21. 14. &
31. 54 & 35. 25.
& 43. 25. Exod.
2. 30 & 18. 12.
Deut. 8. 3. and
many moe places
of both
Testaments.

p Annot. in
Rom. 12. 20.

q Steph. The-
saur. Græc. ling.
Et Bez. Annot.
maior in 1. Cor.
13. 3.
r Lib. 8. hist. ani-
mal. cap. 30.

Examples.

1. Abraham.

2. Iakob.
f Gen. 32. 14. 15

3. Ioseph.
z Theodores.
que. 8. 9. in
Gen.

■ Calvin. in
Gen. 37. 28.

sustaine thee with comfort, or ayde thee with counsell, or main-
taine thee with my goods. And to our abilitie this must we do
abundantly to our enemy: for we must coaceruate and heape
these benefites vpon him as coales on his head. And therefore
Salomon who had this præcept at first-hand from the Almighty,
bids thee giue him לחם bread, *Pr. 25. 21*, which vsually in^o Scri-
pture by an Hebraisme importeth any or all kind of sustenance,
& being *panis* with the Latines of the Greek *παι*, which signifi-
eth *all*, implyeth there any thing necessarie to his maintenance,
as in the Lords prayer it doth comprehend, *Matth. 6. 11*. And
this beneficence as it must be largeous and liberall, so must it be
tenderly with loue toward our enemies: and therefore for fee-
ding the Apostle vseth the emphaticall word *ἀπολξεν*, which
(as ^p Erasmus well obserues) signifieth either *fauourably to feede*
with a soppe dipped in the dish, as Christ did *Iudas* at the supper:
or to *carue for him*, and *cut his meate small at the table*, as we do
for him whom we fauour at the feast; yea so to feed him as to ^q *put*
meate into his mouth, as nurces do to infants, and keepers to their pa-
tients: or, as some feed birds, which cannot swallow the graine, *εα-
ν* *τὸς* *Λωπὸν*, saith ^r Aristotle, if one feed them, and put it into
their mouth. And this is the bountifull beneficence which we
are commanded louingly to prohibite to our enemy if he hun-
ger or if he thirst: practised in some resemblance by our father
Abraham, who gaue iarring *Lot* the choice of his owne inheri-
tance to buy peace thereby, *Gen. 13*. practised by his children,
who walked in the steppes of their father *Abraham*: practised
by ^s *Jacob*, who sent presents to his hostile brother *Esau* who
sought his life, euen two hundreth she goates, and twenty hee-
goates, two hundred ewes, and twenty rammes, thirtie milch
camels with their colts, fortie kine, and ten bullockes, twentie
she-ashes and ten foales, to see if by these gifts of loue he might
heape coales offire on his head, as indeed he did, *Gen. 33*. pra-
ctised by good *Ioseph* his sonne, who when of^t enuie, because he
was his fathers darling and youngest by birth, the sonne of *Ra-
chel*, eminent in vertue, and preferred before them, his brethren
profered his sale to the merchants of *Midian*, and [■] they went
away and would not buy him, then they sold him to the *Ismae-
lites*

lites for twenty peeces of siluer, *Gen.* 3. 7. 28. and they to get by the bargaine caried him with their other wares into Egypt, and to make their gaine * raised the price, and sold him againe at se-
x Lys & Tofl. Abul. in hanc locum.
 cond hand at a higher rate to *Potiphar* king *Pharaohs* steward, *vers.* 36. But though *Ioseph*, whom they sold to be a bond-slaue in Egypt, became afterward ¹ lord ouer all *Pharaohs* house, and ruler of all his substance, yea gouernor throughout all the land of Egypt, *Gen.* 45. 8. and was now armed with power to reuenge: yet see how he recompenceth them good for euill; see when his enemies did hunger how he fed them, and when they were thirstie gaue them drinke. For whereas they had * stript him of his parti-coloured coate, in recompence of that he gaue them all change of raiment, he gaue them a measure running ouer into their bosome. They sold him for twenty peeces of mony and put him in their purse, and in recompence of that he would not sell them corne, but gaue it them freely for nought, and put their money in their sackes, *Gen.* 42. 25. he gaue them a good measure pressed downe and shaken together. They cast him into a pit to feed him with bread & water of affliction, *Ge.* 37. 24. and in lieu thereof he brought them into his owne lodging, and feasted them sumptuously with delicate fare, and sent them dishes from his owne princely measse, *Gen.* 43. 33. 34. and with what measure they had met to him, he would not mete to them againe. Holy *Dauid* trode the steps of good *Ioseph*: for when *Saul* had bent his bow, and made readie the arrowes
4 Dauid.
 within his quiuier to ^b shoote at this vpright in heart and sweet
b Psal. 11. 2.
 singer of *Israell*, yea when this fouler ^c hunted him like a par-
c 1. Sam. 26. 20.
 tridge to the mountaines, so that his soule was faine to aske for the wings of a Dove, that he might flie away and be at rest; yet see, when his mortal foe was deliuered into his hand in the caue where he couered his feet, he would not lay hands on his enemy, nor suffer his bloud-thirstie followers to fall vpon him; but onely to giue his notice what he could haue done, cut off the lap of his garment, and rendred him good for euill, as *Saul* himselfe confessed, *1. Sam.* 24. 18. Yea againe when he found him a sleepe in the field, and tooke him napping, he spared his life which was in his hand, and to giue him a second warning, took

away his pot of water and his speare that was sticked at his bolster, 1. *Sam.* 26. and therefore might this Doue safely contestate his harmlesse mind and innocent hands to *Cushies* accusation, that he sought *Sauls* life, *Psal.* 7. *O Lord my God, if I haue done this thing, or if there be any wickednesse in mine hands: if I haue rewarded euill to him that had peace with me, (yea, I haue deliuered him that without cause is mine enemy) then, then let mine enemy persecute my soule and take me, yea let him treade my life downe vpon the earth, and lay mine honour in the dust. No, no, when he found but one Egyptian rouer in the field, he gaue^d him bread to eate when he was hungrie, and when he was thirstie he gaue his enemy drinke.*

d 1. *Sam.* 30. 11

5 Christ.

And as did *Dauid*, so did his sonne and Lord, Christ Iesus the sonne of righteousness, from whose brightnesse these starres borrowed this light of grace: whose words of truth as they were instructions to their minds, so were his workes and actions medicines and cures to the bodies of his deadly foes, healing their sicke, cleansing their leapers, restoring their lame to their legs, making their blind to see, though they would not behold the light of the world, making their deafe to heare, though they stopped their eares at the wisdom of the world, making their dumbe to speake, though they blasphemed the God of the world. Yea when their sinne was a bloudie sinne, a scarlet sinne, a crimson sinne, *Esa.* 1. 18. of a double die, dyed in the threed, being a *seed of the wicked and corrupt children*: and dyed in the webbe, being a sinfull nation laden with iniquitie, and therefore worthie of that double die, *morte morieirs*, of the first and second death: yet how did he shed his most precious blood to make their crimson sinnes like wooll, and their scarlet sinnes white as snow? Yea when with the malice of hell, in greatest industrie they went about the act of his condemnation, most mercifully with greater diligence he went about the worke of their saluation: when they shed his blood to quench their malice, he sweet water and blood to wash their soules. Thus the sunne of righteousness shined on the euill and the good, though it softened the waxe and hardened the clay. Thus the raine of righteousness descended on the iust and vniust, though the blessed

bleſſed earth brought forth herbes meete for the dreſſer , and the reprobate ground, briers and thornes, whoſe end was to be burned.

Yea God the Father, though he be debter to none, doth be- 6. God.

neſite his foes to teſtifie his loue . The Father of lights maketh his Sunne to ariſe on the euill and the good; and the fountaine of grace ſendeth raine on the iuſt and vniuſt, Math. 5. 45. A bleſſing indeed not much eſteemed, nor iuſtly weighed as it ought,

euen of the godly themſelues, as ^c one noteth, yet in it ſelie of great eſtimate and value, ſeeing by theſe two, Sunne and raine,

all things (as ^f he noteth) are begotten and bred, and they be the parents of earthly bleſſings. For ſeeing the whole condition

of mans life dependeth on theſe two, Chriſt did fitly inſtance in them, ſaith ^e *Abulenſis*, becauſe the former being the cauſe

of ſiccitie and heate, the latter of moiſture and frigiditie, (which foure qualities, as our ^h maiſter in the ſchoole of nature

teacheth, the food and nourishment of all liuing creatures) they comprize *omnia bona noſtra*, al our earthly bleſſings as the cauſes

of their effects: & by a ſynecdoche cōprehēd innumerable other benefices, ſaith *Caluin*, euen thoſe which *Muſculus* on theſe

words recounteth; that he giues life to the euill as to the good; that he beſtoweth neceſſaries for life on the euill as on the good;

that he hath giuen the earth to be inhabited of euill as of good: for the ⁱ earth hath he giuen to the children of men, and ^k made

all mankind to dwell on the face of the earth, his fire warmeth the bad as the good, his bread doth feede, and his wine drinke

both alike, his rayment doth clothe, and his cattel ſerue both a- like . Yea the wicked his enemies receiue theſe bleſſings from

his hand and almes-basket, in greater abundance then his children do enioy, as both ^l *Iob* and ^m *Dauid* with admiration com-

plained, he giueth *παντα*, *Act.* 17. 25. all things to all kind of perſons, ⁿ *He is the Saviour of all men* temporally, as he ſaueth

both man and beaſt, *Pſal.* 36. 6. though ſpecially and eternally of them that beleue ^o of his body ^p and of his people. He maketh his Sunne to riſe on the euill, and his raine to fall on the

vniuſt, though ſpecially on the good he maketh his ^q Sunne of ^r *righteouſneſſe* to ſhine, and ſendeth downe the ^s raine of ^t *righte-*

ouſneſſe

c Zaneb. lib. 5. 24
Dei cap. 2.
queſt. 3.
f 1b. c. 1. queſt. 1.

g In hunc locum
queſt. 353.

h Ariſt. lib. 2. de
anim. cap. 3.

i Pſal.
k Act. 17. 26

l Iob 21. 6. ad 14
m Pſal. 73. 3. ad
15.
n 1. Tim. 4. 10.

o Eph. 5. 23.
p Mat. 1. 21.

q Mal. 4. 2.
r Iſa. 1. 23.

f *Jsa* l*ac*. 5. 7.* *207.*c *Lib. 1. de ser.*
Dom. in mont.
cap. 45v *Bez Chemis.*
c *Pisca. in hunc*
locu. n.x *Gen. 1. 7. 18.*y *Totaliter liberi*
et *spontanei in*
Mat. 5.

ousnesse vpon the iust, euen the first and the latter raine, as the Prophet speakeeth, the first raine of precedent, and the latter raine of subsequent grace, as *Hugo* moralizeth those words, the first raine of present grace, and the latter raine of future glorie, *Rom. 6. 22. The fruite in holinesse, and the end euerlasting life.* Thus common blessings and good turnes, God himselfe bestoweth on his ennies, euill men and vniust, to testifie his loue, and reconcile them to their Creator. Howbeit if any miscreant of them all, shall open his mouth against heauen, and barking at the Sunne, pleade against his bountifull benefactor, that the Sunne and raine are not his speciall fauours to them, but indifferent and generall donatiues due by the law of nature and necessitie, let him know from the mouth of wisdom, that these are not natures donation, but Gods donatiues; they are *his* Sunne and *his* raine, saith our Sauour, as *Austine* well obserues: and this possessiue *his*, sheweth that not nature, but the God of nature, is the owner and possessor of them, as *Musculus* wel noteth. Neither are they the blessings of fate and necessitie, falling on his enemies by his leaue and permission (as *Erasmus* misrendred that word *Exoriri sinit*) he giueth leaue and suffereth the Sunne to rise on the euill and vniust (though in his notes on this place, better obseruing the force of the word, he maketh God not onely a permissite, but an efficient cause of them both) for Christ saith not, his Father suffereth the Sunne to rise, and raine to descend, but ἀπατέλλει and βρέχει, which being (as some obserue) in the forme of the coniugation of *Hiphil* with the Hebrewes, it intendeth the words as the Syriacke and our English translator well rendred them, *He maketh* his Sunne to arise on the euill, and *sendeth* raine on the vniust. Though these naturall effects then of sun-shine and raining, in themselves be necessary, and determinate from the day of their creation, wherein he *gave them a law which shall not be broken*, *Psal. 148. 6.* yet in God their author, their Lord and director, are they wholly free and spontaneous, saith *Abulensis*, and waite on his word to execute his will, as the Psalmist speakeeth. And though the wicked impute them to necessitie, nature and destinie, and extenuating his bountie and loue, vpbraide him with vnkindnesse,

like

like them in the first of *Malachy*, *Wherein hast thou loved us?* yet are they in truth his greater fauours toward the euil and vniust, then to the godly and iust men, because by their enmitie and rebellion they are farther from deseruing them, as noteth *Abulensis*.

Foolishnesse then was the wisdom of that wise and dispenser of the world,* who confessed that indeed, *Sceleratis sol oritur*, z Senec. lib. 4. de benefic. ca. 26. Or
& Deus quedam in uniuersum humano generi dedit, à quibus excluditur nemo, that the Sunne ariseth on the euill and vniust, and God hath communicated somethings to mankind indifferently, and in generall, from which none are excluded: but the wicked (saith he) being mixt with the godly, of necessitie receiue them, *Quia ex corpore singulos non poterunt*, because they could not misse the vngodly, nor single out the godly to bestow thēselues, on them alone: and therefore God being forced by necessitie, of this mixture, thought it better to let them fall on the wicked, for the godlies sake, then to depriue the godly of these blessings, for the wicked and vngodly. No, thou erreſt (*Seneca*) not knowing the Scriptures, nor the power of God. These two parent-blessings fall not on the euill by any such necessitie of commixture with the godly, as thou supposeſt. The Almighty can withhold his *Sunne* from the wicked, and send a black darknes for three dayes in all the land of Egypt, that no man saw another, neither rose vp from his place in three daies, when the children of Israel had light where they dwelt, *Exod.* 10. 22. And he can withhold his raine frō the euil & vniust for three yeares and fixe moneths at *Elias* intreatie, & send it againe at his Prophets request, *Iam.* 5. 17. as himſelfe auoucheth by the mouth of his Prophet, *I haue withholden the raine from you, and haue caused it to raine vpon one citie, and haue not caused it to raine vpon another citie: one peece was rained vpon, and the peece wherupon it rained not withered,* *Amos* 4. 7. We see then God himſelfe, though debter to no man, yet beneficiall and bounteous dayly to his enemies, to shew them his fauour and friendship. Thus the starres and Saints of God haue caused their face and fauour to shine on their foes: thus the Sunne of righteousness himſelfe shined on the wicked, and thus the Father of lights maketh his sunne

to arise on the euill, whose steppes thou shouldst follow, to feede thine enemy if he hunger, and to giue him drinke if he thirst.

The reason of
the doctrine.

The reason of which doctrine, Saint *Paul* from *Salomon* sub-
necteth, *For in so doing thou shalt heape coles of fire upon his head,*

*a Tom. 3. lib. 1.
aduer. Pelagian.*

Rom. 12. 20. not for his greater iudgement, as most imagine,
saith^a Saint *Jerome*, but for his amendment and repentance:

that being overcome at length with thy good turnes, and infla-

*b Ser. 168. de
Temp.*

med with the heate of thy loue, *Inimicus esse desinat*, he leaue off
wrath, and let go displeasure. Some indeed are wont (saith^b *Au-*

stine) to take this precept to satisfie their fury and satiate their

reuenge, resolving with themselves, Behold I feed mine enemy

ut ardeat in eternum, that I may heape coales of hell fire on his

head; but we must not follow the killing letter, but the spirit that

giueth life: for thou shalt thus heape coales of fire on his head,

that when thou often from thine heart doest good to thine ene-

mic, though he be wicked, cruel, barbarous and bloody, yet see-

ing thy continuall beneficence, he will be at length ashamed of

his malice, and becoming sory for his misdoings repent of

*c Theoph. Luing.
Ilyr. Bez. &
Roll. in hunc loc.
d Orig. Aquin.
Lyra. Hug. Au-
selm Hyp. A-
ret. & Piscat. in
Rom. 12. 20.*

his wronging thee. Some^c interpreters indeed, both auncient

and moderne, vnderstand it of coales of iudgement and ven-

geance. ^d Others interpret it of coales of loue, to inflame his

frozen affection and charitie waxen cold. And it cannot be

meant of coales of vengeance and hell fire, saith *Thomas*, be-

cause that intent of feeding him is contrary to charitie, where-

unto the Apostle in this whole chapter exhorteth. Howbeit

though the former probably collect from the phraze of *heaping*

on his head, an increase of his iudgement, and the latter sort

from *coales of fire*, gather it to be meant of inflaming his loue;

yet with the most and not worst^e expounders may I admit both

expositions. With the heat of thy loue, either thou shalt try him

as siluer is tried in the fire of what sort he is, if he be gold and sil-

uer, or euer had in his election the Lords image and superscrip-

tion vpon him, and was then coined in that mint for a currant

Christian, thy fiery coales of loue shall burne out his drosse till

it be pure from rust and rancor, and take away all his tinne.

Or if he be a vessel of earth, and reprobate siluer, wood, hay or

strubble,

stubble, fuel for hell fire, and *meate* for burning *Topheth*, thou shalt then heape those coales of hell fire on his head that neuer shal be quenched. Assuredly thy feeding him shal not be in vain, but either shalt thou heape on his head those *fiery coales of loue and flame of God* to inflame his affection, *Cant. 8. 6.* or those fiery coales of Gods wrath, *Psalme 140. 10.* which will burne vp the vngodly.

Which may lesson vs (beloued brethren) to shew our foes 1. Vic.

the deeds of amitie, if we will conquer their malice, and reconcile them vnto vs by feeding if they hunger, and giuing them drinke if they thirst. By performance whereof, we shall shew our selues to be like our heavenly Father, who maketh his sunne to arise on the euill, and sendeth his raine on the vniust. Do good to your enemies, saith Christ; and he subiecteth his strongest

1. Our fathers example.

motiue thereto, *That ye may be the children of your heavenly Father, Math. 5. 45.* Peace-makers *κληθήσονται* shall be called the children of God, ver. 9. but by doing good to your foes, *γενήσθε*,

ye may be made the children of this father, and heires of his kingdome; for all Gods sonnes are 'heires and coheires with f Rom. 8. 17.

Christ. *Ye may be.* Hearing of this precept indeede is an eare-mark of Christs sheepe, as witnesseth the chiefe shepheard, *Iohn 8. He that is of God, heareth Gods word:* & he of an vncircumcised eare that wants it, is one of the diuels goates, and *heareth it not because he is not of God.* But his sheepe must not haue this eare-marke alone, but an hand-marke too, *Math. 7. 24. Iames 1. 22.*

and therefore *ἐν τούτῳ* by this (saith he) shall all men know that *ye are my sheepe, Iohn 13.* not so much *ἐὰν ἀγαπᾶτε*, if in word and will ye loue one another, vers. 34. as *ἐὰν ἀγαπῇ ἑχόντε*, if ye haue loue in your hearts one towards another, whereby ye shall be made his children. For wherein shall it be knowne and discerned (saith ^h *Crysostome*) that we are Gods children, vnlesse

g Rom. 13. oper. imperf. in bono locum

we belike our heavenly Father. Naturall children resemble their parents, and are often like their earthly father in face or in speech, in some feature and frame of the body; but our heavenly Father like ^h *Isaac* trieth his sonne, not by his voice, but by his hands, *Come neare and let me feele thine hands my sonne:* and therefore *ἐν ὁμοίότητι* in likenes of his hands *latitudo & fortitudo*

h Gen. 27.

i Tom. 1. ser. 7.
super Cantuc.

as ⁱ Bernard calls them) must we resemble him: his right hand *latitudo, qua tribuit affluenter*, which is spread out all day long unto a rebellious people, to giue largesse to his enemies, *Esa. 65. 2.* and his left hand *fortitudo, qua defendit potenter*, which is stretched out all day long to protect a gainesaying people, *Rom. 10. 21.* and they that will shew they are his children, must kisse them, and be like him in both these hands, saith Bernard, but chiefly his hand *latitudo* of bounty, which hand when he openeth, he filleth al things living with his plenteousnesse, *Psal. 145. 16.* For as his loue to his foes consisteth in *donando & condonando*, in giuing & forgiuing, *Psal. 103. 3. & 5.* so his childrens loue must both beare and forbear, giue and forgiue, be bountifull and patient, 1. *Corinth. 13.* And as the Italians say of Dutch-mens dexteritie in cunning hand-crafts, *that their wits dwell in their fingers ends*: so skilfull Chritians that will worke out their saluation, must not only haue that *verball*, but also *reall* charitie, *Iem. 2. 16.* not to dwell in the tongues end, but in their finger ends; and *loue not in word and tongue only*, but *ἐν ἔργῳ*, in work and indeed, 1. *John 3. 18.* and by this shall they be made the children of their heavenly father, who acknowledged none for his sonnes here on earth, saith Saint *Austine*, who haue not this affection of their Father in heaven. For as the ⁱEagle opposing the eyes of her ambigious bird to the beames of the Sunne, trieth him to be genuine, if without twinc kling and conniuece he can behold that splendant luster, *Et filius agnoscitur*, and she acknowledged him to be her broode, saith ⁱAustine: but if without watery eyes he can not gaze vpon that light, *adulterinus indicatur*, he is then counted spurious and adulterate: euen so this our heavenly Father, as with the Eagle, *he stirreth vp his nest, fluttereth ouer his birdes, and beareth them on his wings* of mercie, *Deut. 32.* so like the Eagle also he setteth here the eyes of his children (who must be tried ^mEagles also) on the Sunne of righteousnesse, and on himselfe the father of lights. He saith to his childrē as did Gedeon to his followers, ⁿ *Looke on me, and do as ye see me do.* Do good to your foes, as ye see me do to mine enemies, that ye may be like your father, and prooue your selues not to be bastards but sons. And indeed if as those Indian ^oPhilosophers could gaze on the sunne

k Plin. nat. hist.
lib. 10. cap 3
Ierom. lib. 12. in
Esa. 40.

l Tract. 36 in
Euang. Joan.

m Math. 24.

n Iudg 7. 17.

o Plin. nat. hist.
lib. 7. cap. 2.

Sunne with stedfast eyes, we could with Eagle^r Iohn not onely ^{r 1.Ioh.1.1.}
videre but *spectare*, stand looking on this bright glorie, and do
as himselie did, we should be like our heavenly Father, and chil-
dren of the most highest, Otherwise if without waterie eyes we
cannot behold him to do as he did, *then are we bastards and not*
sonnes: for *ἐν τέτω*, by this are Gods children knowne, and the
children of the diuell, 1.Ioh.3.10. Noble mens sons (saith^a Chry- ^{a Homil.in 2.}
^{pist. ad Phil.}
^{sofome}). are not so well known by their chaine of gold, as Gods
children by this golden chaine of charitie.

Let all signe themselves with the signe of the crosse, saith
'Aufine, let them answer Amen at thy giuing of thanks, let ^{r Tract. 5 in}
all sing Alleluia, let all be baptised, let all go to church and ^{Epist. Ioan.}
heare Sermons, yea let them build Cathedrall churhes; yet for
all this the children of God are not discerned from the children
of the diuell *nisi sola charitate*, but onely by this reall charitie.
They which haue it are borne of God, they which haue it not
are not borne of God, *Magnum iudicium, magna discretio*, so
great a distinction it maketh betweene the children of God and
the children of the diuell. This marke (saith^e he) the wicked ^{f Comment. in}
cannot participate with vs, they may be partakers of our bap- ^{Psal. 103. & lib.}
tisme, they may communicate with vs at the supper of the Lord, ^{15. de Trinit.}
they may ioyne with vs in prayer, they may be mixt with vs in ^{cap. 18.}
the Church: but this foe-feeding charitie they cannot partici-
pate with vs. For in this saith Christ (Ioh. 13.) and in this ^{e August. tract.}
shall all men know that ye are my disciples, if ye haue this loue ^{cit.}
one towards another. As if he had said (it is S. ^{a Aufines para-}
phrase) Other my gifts haue other with you which are not my ^{n Tract. 65. in}
children, not onely nature, life, sense and reason, but also the ^{Euang. Ioan.}
gift of tongues, mysteries, prophesie, knowledge, miraculous
faith, and such like: but because they haue not this loue, they
shall profite them nothing. And indeed (deare Christian)
though thou speake with the tongue of men and Angels, nay,
if like *Herod* thou haue the voice of God and not of man, if thou
had Prophesie with *Saul*, if thou know all secrets with *Indas*,
if thou had all knowledge with Scribes and Pharisees, if thou
had perfect faith with those diuel-driuers in the 7. of *Mathew*,
if thou gaue thy bodie to be burned with *Arins*, these issues and

ands shall profite thee nothing if thou hast not this loue. No, no, thy bloudie mind of *Herod* shall make thy tongue of Angels but sounding brasse, and like a tinkling cymball, it shall not profite thee: thy persecuting mind of *Saul* shall turne thy spirit of prophesie into an euill spirit of frenzie, it shall not profite thee: thy trecherous mind of *Indas* shall make thy knowledge of all secrets like *Frias* letters which secretly he caried against himselfe, it shall not profite thee: thy enuious mind of Scribes and Pharisees, shall make thy all knowledge a rod to beate thee with many moe stripes, it shall not profite thee: thy iniquitie-working of those miracle-mongers shall but cast a diuell out of others into thy selfe, it shall not profite thee: and thy scismatical spirit of *Arius* shall make the burning of thy body but the kindling of that fire which neuer shall be quenched, it shall not profite thee. Without this thou art not a sonne of *Seth* but of *Caine*, not of *Abraham* but of *Abaddon*, not of grace but of wrath, not of pitie but perdition, not of Gods church but of the synagogue of Sathan, not of the * king though outwardly of the kingdome, not a sonne of God but of Sathan: *for in this and in this alone shall all men know, that thou art his disciple*, if thou hast this loue to thine enemy. But if thou be his child, be like thy father, who seeing he maketh not the sunne, but *his sunne* to rise on thee, and his raine to descend on thee, it may teach thee (saith * Saint *Austine*) how bountifull to thy foes thou shouldst be of his basket, whereof thou art but almner, and an eleemosinarie thy selfe. And seeing he maketh the one to arise on both good and euill, and the other to descend on the iust and vniust, it may lesson thee (saith that * Father) to communicate thine almes, thy beneficence, thy good turnes, thy charitie, and all thy good to all both good and bad, friends and foes. Then which nothing will more make vs like our heavenly Father, and therefore whereas Christ doth in many places warne vs of many things, yet in no place (saith * *Chrysostome*) he inferreth, we shal be like our heavenly Father, but where he speakes of doing good to our enemies. And he puts vs in mind of our * heavenly Father by this, to shame vs, if being borne of God and so royally descended, we degenerate from our Fathers nature, from

α Mat. 8. 12.
vide Baz. annot.
maior.

γ Lib. 1. de Ser.
dom. in mont.
cap. 45.

α Tom. 4. lib. de
salut. doc. cap.
46.

α Tom. 5. Serm.
vritus. progen.
ut consid.
b Chrysost. hom.
20. in Mat. 6.

the godly nature ^c whereof we are partakers, into brutish crueltie: ^c 2. Pet. 1.4.
 and by that to confound vs, if being called to an heauenly con-
 uersation, we become vile with earthly affections. Wherefore
 seeing this foe-feeding loue and reall reconcilement maketh vs
 children most like our heauenly Father, let vs heare his voice,
 who saith to his children as ^d Paul to his Corinthians, I write ^d 1. Cor. 4.
 not these things to shame you, but as my beloued children I ad-
 monish you: for though ye haue ten thousand instructors in
 Christ, yet haue ye not many fathers; and though ye call men on
 earth your fathers, yet none but I am your heauenly Father: for
 in Christ Iesus my sonne I haue begotten you through the Gos-
 pell: *Wherefore I pray you be ye followers of me*, ^e be ye followers
 of God as deare children, and walke in this loue. ^e Eph. 5.1.

As Christ hath loued vs. For if we cannot like *Henock* walke
 with God, nor treade in the steppes of our heauenly Father,
 (for who can take such a steppe of loue as did God, from hea-
 uen his throne to earth his footstoole?) yet as that boy *Ascanius*
 followed his father, *non passibus equis*, let vs follow him though
 with vnequall paces: let vs walke with Christ our elder brother,
 who in this path went before vs, and *left vs an example that we*
should follow his steppes, 1. Pet. 2. 21. For as the oyle of loue
 (wherewith he was annointed aboue his fellowes) descended
 from this our head to all his members, and went downe to his
 enemies, as to the skirts of his clothing; so in the sauour of that
 good oyntment should we runne euen with the oyle of gladnes
 to our foes: and therefore shapeth *Paul* our wedding garment
 of loue according to his white robe of mercie, Col. 3. 12. Now
 therefore (saith he) as the elect of God, holy and beloued, put
 on the bowels of mercie, kindnesse, modestie, meeknesse and
 long-suffering, forbearing one another, and forgiuing one a-
 nother, *sicut, euen as Christ forgane you. As the elect of God:* that
 is, if ye haue any internall seale to your soules of your election:
holy, if any externall signe of sanctification to make it sure to
 your selues: *beloued*, if any experience of the loue of God to his
 Saints: *put on*, not for a forenoon like your cloake which in heat
 straight goes off againe: nor for an houre, like your hat which
 goes off at euery wrong that meetes you in the way: but *in p's' u' u' u'*

2. Our elder
 brothers ex-
 ample.

f Beza annot.
maior. in Col. 3.
12.

g Ferns annot.
in Ioh. 13.
b Mar. 5. 43.

i 1. Pet. 3. 18.

k Cant. 2. 5.

σδε, put on^e neuer to put off againe, the bowels of *mercie* toward the vnmercifull, *kindnesse* toward the vnkind, *modestie* toward the immodest: *meeknesse* toward the cruell: and *long-suffering* toward the hasty-minded man. After whose example? *sicut*, *euen as Christ forgane* and loued you his enemies: as himselfe *gane them this new commandement*, Ioh. 1 2. that we loue another, *sicut*, *euen as he loued vs*, that we loue one another. A new commaundement^e *because by him renewed* from that Pharisaicall tradition, ^b Thou shalt hate thine enemy. *New*, because *oftener* and more excellently commaunded in the new then old Testament: *new*, because otherwise in the new then the old commanded; in that with a *sicut teipsum*, loue thy neighbour as thy selfe; in this with a *sicut ego dilexi vos*, as I haue loued you, that ye loue one another. *New*, because now confirmed with greater examples of God the Father and Christ his sonne: *new*, because though iudiciall and ceremoniall, yet this euangelicall loue remaineth for euer: and *new* because though to day discharged, to morrow it must be renewed, to loue one another, *sicut, euen as he loued vs*. And what was the measure (deare Christian) of that *sicut*? His Apostle meteth it out by foure adiuncts of our basenesse and demerit: *Christ when we were yet of no strength died for the vngodly*, Rom. 5. 6. *Christ the onely Sonne of God, died the most shamefull death of the crosse, for vs when we were yet of no strength by nature, yea sinners by profession, yea vngodly by defection, nay enemies by rebellion*. We had neither strength to stand in iudgement, nor *righteousnesse* to satisfie the law, nor *godlinesse* to moue mercie, nor *friendship* to procure pardon: and yet (saith the Apostle) yet notwithstanding, or rather withstanding all these, Christ when we were yet all these died for vs. *Christ suffered* (saithⁱ Peter) the death most ignominious: *for sinnes*, the cause most odious: *the iust for the vniust*, the persons most vnequall: that *he might bring vs to God*, the end most glorious. This *sicut* of his loue, himselfe measureth out with a *sic dilexit*, Ioh. 3. 16. as if he had bene *sicke of loue*, as the spouse^k speaketh, and that sicknes of loue with those foure dimensions, *breadth, length, height, and depth* of his loue, Ephes. 3. 18. himselfe meteth. *The onely Sonne of God*, there is the height, *was sent*

sent downe, there is the depth: into the world, there is the breadth: that it might haue euerlasting life without end, there is the length of his loue. Saint ¹ Bernard measureth the quantitie of his loue with the same dimensions: what was the cause (sayth that Father) *Ut maiestas tanta*, there is the height: *De tam longinquo*, there is the length: *Descenderes*, there is the depth: *In mundum, locum tam indignum*, this is the breadth of his loue: *Quia misericordia magna, quia miseratione multa, quia charitas copiosa*, because his mercie reached vnto the clouds, because his mercie was for euer without end; because it reached to the deepe below; because his mercie was ouer al his workes, as the Psalmist speaketh: it was a *sic dilexit*, a loue-sicke affection, strong as death, that he should loue vs, *Tantus & tantum, tantillos & tales*, he so great, vs so little, such enemies and with such loue, saith ^m Bernard, alluding to those foure dimensions of Saint Paul, O that I had the tongue of men and Angels to decipher his loue to thee his enemy, that this ⁿ *loue of Christ might* ² *constraine* to do good to thy foes! O remember, we in the loines of our father Adam, like strangers from God, were going downe from Ierusalem to Iericho, from heauen to hell, and fel among theeues who robbed vs of our raiment and robe of righteousness! O remember how they wounded vs, so sore, that from the top of the head to the sole of the foote there was no whole part in our bodies and soules, but wounds and swellings, and sores full of all corruption, leauing vs not halfe (like that traoueller) but quite dead in trespasses and sinnes, Ephes. 2. 1. and forget not (deare Christian) how then this good ^o Samaritan, as he journeyed and came from the bosome of his father, cured vs, when both Priest and Leuite like Iobs friends, Phisitons of no value, passed by vs, no eye pitied vs to do any thing vnto vs, or to haue compassion vpon vs, nay no creature in heauen or earth, ^p no man could deliuer his brother or make agree- ^q ment vnto God for him, for it cost more to redeem their soules, so that they might let that alone for euer. Then, then this Sunne of righteousness being in the ^r forme and glorie of God, went ^s backe ten degrees in our nature, as the Sunne did in the diall of Abaz, and tooke on him the forme of a seruant, that in the rags of

¹ Ser. 1 de Adu. Dom.

^m De dilig. Deo.

ⁿ 2. Cor. 5. 14.

^o Luke 10. 33.

^p Psal.

^q Phil. 2.

v Ezck. 16.

f 1. Peter 2. 24.

f 1. Pet. 1. 18, 19

v Philem. 17. 18

x Psalme 69.

y Esai. 53.

x Esai. 50.

x Esai. 59.

of our flesh he might *Codrus*-like tast death for his people. He then came vnto vs, when like *Israel* we lay tumbling in our blood and bloodie sinnes; bound vp our wounds, and said, *Ye shall liue*; powred in not oile and wine, but *sweate and blood* into our sores; set vs on his owne beast, nay *caried our sinnes on his owne body on the tree*, made prouision for vs, and tooke out not two pence, siluer and gold, or *corruptible things*, but his precious blood, that great price of our redemption, 1. *Corinth. 6.* saying for man hisemie to his offended father, like that good Samaritane, to the host for the stranger, *What soeuer he hath spent, I will recompence it*: or as *Paul* gaue his word to *Philemon* for his vagabond seruant, *Father if thou count our things common, receiue him as my selfe: if he hath hurt thee, or oweth thee ought, that put on mine account: I Iesus haue written it in blood with mine owne hand, I will recompence it*: and therefore might truly say with *David*, The rebukes of them that rebuked thee are fallen vpon me; I payed them the things that I neuer tooke. This he performed for vs sinners, and said indeed for his enemies as *Nisus* for his friend, *Whom seeke ye? Coram quem queritis, adsum*, I am he whom ye seeke to be crucified: *Adsum qui feci, in me conuertite ferrum O Rutuli*: I make my selfe sin for them, wound me for their transgressions, breake me for their iniquities, and lay the chastisement of their peace on me, that by my stripes they may be healed. Here for them *I giue my backe to the smiters, my cheekes to the nippers*, and wil not hide my face from shame and spitting. When sinfull man, that like a wandring sheepe was caught in the briars, and with the Ramme might haue truly bin sacrificed for this, *Isaac* might truly haue replied, *Mea fraus omnis nihil iste nec fecit nec potuit*, he did no sinne, neither was there guile found in his mouth. *Quid meruisset ouis? This sheepe and lambe of God, what hath he done? Let thine hand (I pray thee) be against me and my fathers house*. Thus the partition wall of ordinances betweene Iew and Gentile was broken downe by him who made of two people one man, *Ephes. 2.* Thus the partition wall of our *sinnes, which separated betweene vs both and our God*, was taken away by him who reconciled both to one God, and preached peace to vs farre off, and to them that were neare.

neare. Thus our ^b *Iosua* made sinne or in-bred Cananite, which dwelleth in our mortall bodie, and cannot quite be cast out, tributary vnto vs, that we may raigne ouer it, and bring it into subiection. This is the manifold loue of Christ to vs his enemies, his reall loue, his loue indeed with a witnesse, and to witnesse it the more. stileth he vs with al names of loue, as *seruants*, *Iohn* 15. 15, if that be too little, his *friends*; if that be not enough, his *kinsmen*: if that be too little, his *brethren*: if that be not enough, his *sisters*: if that be too farre off, his *children*: if that be not enough, his *mother*: if that be not enough, his *spouse*, which is the greatest, and *passing loue of women*: and all this to shew he loued vs with all kind of loues possible, the seruants loue, a friends loue, kinsmens loue, brethrens loue, sisters loue, childrens loue, mothers loue, and spouse-loue, which is as strong as death, and cannot be quenched with floods of water, *Cant.* 8. 7. This was Christs loue to vs his enemies, as high as heauen, as deepe as the earth and hell it selfe, as broad as the world, and as long as life eternall.

^b *Ios.* 17. 13.
^c *Rom.* 7. 18. 20.
^d *Rom.* 6.

^e *Marke* 3. 31.
^f *Math.* 25. 40.
^g *Math.* 12. 50.
^h *Marke* 10. 34.
ⁱ *Luke* 8. 31.
^k *Cant.* 5.

Wherefore as him selfe spake of washing his Disciples feet, *Iohn* 13. 14. *Si ego, If I* (saith he) *I your Lord and Maister, haue stouped to wash your feet*, ye ought also to wash one anothers feet: for I haue giuen you an example, that ye should do as I haue done to you: so may I reason strongly with his Apostle, *Beloued, if God, if Christ so loued vs, we ought also to loue one another*, 1. *Iohn* 4. 11. And indeed (beloued Christian) thou canst neuer loue truly, and do good to thy foe, vntil thou remembrest what Christ hath done for thee while thou wert hisemie. Let this *loue of Christ* constrain thee then, who commaunded it for thy practise, and practised it for thine example. If considering thine owne weaknesse and infirmitie, *Deficis sub precepto, confortare in exemplo*, saith ^e *Austine*, if thou thinkest the precept an hard saying to flesh and blood, who can beare it, be comforted in the example of him who performed it. Christ did it as man in thine owne nature, to teach thee he commaunds no impossibilities, and he is present with thee, *ut praebeat auxilium, qui praebeuit exemplum*, saith that Father, to draw thee after him, who bids thee "Come follow his steppes. Let vs runne when he

^l *Medit.* in *Psalm.*
36.

^m *Cant.* 1. 3.
Iohn 6. 6.
ⁿ 1. *Pec.* 3.

M

draweth,

draweth, and let vs loue really our foes as he loued vs while we were not his friends. If we cannot, *sic & sicut*, so infinitely as he did vs: (for consider, behold, and see, if euer there was loue *sicut amor eius*, like his loue) if we cannot go with him in his *sicut* and *quantitie* yet let vs runne after him in the *sic* and *quantitie* of his loue, as ° *Bernard* doth distinguish.

o Tom. 1. Ser. 13

in cena Dom

Dilexite inuicem

sicut ego dilexi

vos: hoc aduer-

bium sicut non

quantitatis sed

qualitatis simi-

litudinem notat.

Idem ser. 5. in

cena Dom.

3. Our fellow-

servants exam-

ple.

Howbeit if we cannot walke with God, nor follow our elder brother in his great steppes of loue, yet let vs *ambulare cum Davide*, go cheeke by cheeke with *Dauid* our fellow-servant, who rendring good for euill to his arch-enemie *Saul*, made him ashamed of his enmitie, and heaped such coales of fire on his head, that he kindled his affection to cry out in admiration, *Is this thy voice my sonne Dauid?* and weeping he lift vp his voice, and said to *Dauid*: Thou art more righteous then I, for thou hast rendred me good, and I haue rendred thee euill: and now thou hast shewed this day, that thou hast dealt well with me, for as much as when the Lord had enclosed me in thy hands, thou killedst me not; for who shall find his enemy at such aduantage, and let him go free with a good turne? Wherefore the Lord render thee good for that thou hast done to me this day, 1. *Sam.* 24. Yea when afterward he repented of this repentance, and with the dogge returned to his vomite, yet *Dauid* againe ouercame his euill with goodnesse, that he cryed out with a *peccavi* in his mouth, I haue sinned, come againe my sonne *Dauid*, for I will do thee no more harme, because my soule was precious in thine eyes this day: behold, I haue done foolishly and erred exceedingly, 1. *Sam.* 26. 21. With such loue was *Dauid* annointed when he was annointed with the horne of oyle to be king, this was the strength of his loue, when he had the oyle but not the horn; when he was elected, and not yet inducted into the kingdom: and yet behold, when after *Sauls* death he had gotten *sceptrum pro pedo*, a scepter for a sheep-hooke, and was taken from the sheepe-folds to feed *Isaakob* his people, and *Israel* his inheritance: when the Lord had now exalted his horne, whereby he might extirpate *Sauls* house, and roote out all his enemies, yet asked he *Zyba* after *Sauls* death, saying: *Remaineth there yet none of the house of Saul*, on whom I may shew the mercie of God?

p 2. Sam. 17. 2.

God? the mercie of God, *רחם*, which signifieth bountifullnesse and largesse, not ordinarie, but proceeding from most ardent affection, as ⁹ *Martyr* well obserueth. And when *Mephibosheth* *Sauls* nephew was brought vnto him, he said vnto him: Feare not, for I will surely shew thee kindnesse, and will restore thee all the lands of *Saul* thy Father, and thou shalt eate bread at my table continually: and this beneficence to his enemies nephew presently he performed. Indeed he well called it the *mercie of God*: for he is kind to the vnkind, and mercifull to the mercilesse man. And thus with *David*, if our enemy hunger, should we feed him; and if he thirst, giue him drink at our table: though he feede and drinke vs with bread and water of affliction, and like *Dauids* enemies giue vs gall in our meate, and in our thirst giue vs vinegar to drinke, *Psal. 69. 21*. Our loue must be *miseri-cordia Dei*, the largesse of God, who maketh his sunne rise on his enemies, and with *David* a man after Gods owne heart, must we cause our sunne to shine on our foes, and freely giue them *dimidium sphaerae solis simul & canis iram*, the halfe circuit with the sunne and anger of the dogge, that is, *cor*, the heart, and not like angry *Doeg* cause one sunne to rise on our friend *Saul*, and our *canis iram* and bile on our foe *David*, nor affoord him a c of our beneficence and bountie. This is not the *mercy of God*, but of Publicans and sinners, who loue, lend, and do good to their friends to receiue the like againe, *Luk. 6*. This is loue bought and sold, and mercenarie mercie, which hath then verily receiued all its reward. But now (alas) euery man saith like him in the 2. of *Sam. 10. 2*. *I will shew kindnes to him who hath shewed me kindnesse before*: or as ¹ *Charephon* answered *Socrates*: I know how to vlc ny brother *benefacienti benefacere*, to do one good turne for another: but he that will wrong me in deed, I neither can nor will do him good. Thus our will cannot, and our can hath no will nor water in it to giue him drinke if he thirst. Like him in the ¹ *Comedic*, in one hand we bring bread for our friend, and in the other a stone for our foe; in the one an egge for our louers, and in the other a serpent for our loathers; in the one a fish for our fauorites, and in the other a scorpion for our scor-ners. Which partiall affection, if it onely were found in the taile

⁹ *Per. Martyr.*
in hunc locum.

¹ *Xenoph. lib. 2.*
de facit. & diol.
Socr.

¹ *Plaut. Aul.*

1 *Iliad. lib. 24.*x *Gal. 5.*x *Mat. 20. 13.*y *Hornil. de
David. & Saul.*

and dregs of the people, which like Moab are *settled upon their lees*, it were lesse lamentable: but alas it is seene in the auncient and honorable man, who is the head, and like *Homers Jupiter* hath two tunnes standing in the entrance of his pallace, out of one setting abroad his fauours to his friends, and out of the other his vials of wrath to his foes, and *giues them a drinke of deadly wine*. Yea, which is most lamentable, *Balaam* hath a blessing for his friends, Come ye blessed, and a curse for his foes, Go ye cursed, and to these when he stands on mount Gerizim dealeth abroad his blessings, and to those on mount Ebal scattereth his cursings. Whereas our tongue should blesse, and our hand deale a blessing where the Lord hath euen cursed, *and do good to all though specially to the household of faith*; to the one in God, and to the other for Gods sake, and say like our heavenly Father who doth good to friend and foe: *Friend, I do thee no wrong, I will giue to this other as much as to thee.*

Let no man say vnto me (saith *Chrysostome*) I haue a wicked, an vngodly, a desperate, and an incorrigible enimie: what-
 " soeuer thou shalt say, yet is he not worse then was *Saul*, who
 " once, and againe, may being often preserued by *David*, whose
 " life a thousand wayes he sought, yet for all so many benefites
 " perseuered in his malice. What therefore hast thou to accuse
 " thy foe of? that he hath taken part of thy land, that he hath
 " wronged thee in thy grounds, that he hath transgressed the
 " bounds of his house, that he hath wiled away thy seruants, that
 " he hath offered thee violence, that he hath detained thy goods
 " vnlawfully, that he hath beggered thee? but yet he hath not ta-
 " ken away thy life, which *Saul* did attempt. But and if he hath
 " laboured to take away thy life, peraduenture he durst it but
 " once, not twice, not often, as *Saul* did indeuor. But if this once
 " or twice, or thrice, or often he assayed, yet not rewarded of thee
 " with so many good turnes as *Saul* was of *David*, yet not preser-
 " ued and his life saued, when once & againe he had falne into thy
 " hands. And if thou hast done all this to thine enimie, yet *Da-
 uid* excelleth thee, that he vnder the law performed this, thou
 vnder the Gospell of peace. God spake to him, and commaun-
 ded this but by his Prophets, to thee hath he enioyned it by his
 onely

only Sonne, *Heb. 1.* He came as it were, but to mount Sinai, to burning fire, to blacknesse and darknesse to serue in the oldnesse of the letter, but thou art come to mount Sion, and to Iesus the Mediator of a better testament, stablished on better promises, to serue in the newnesse of the spirit, *Heb. 12.* He was but a son of *Agar* the bondwoman, I meane the law which ingendred vnto bondage, but thou art a sonne of the freewoman *Sara*, the Gospell which is free, that libertie wherwith Christ hath made vs free, *Gal. 4.* He was directed but with the law, a ^a light shining in a darke place, and had but a ^a lanterne for his feet to be a light to his paths: but thou art led by that day-starre the Gospell, which like the Wisemens starre goeth before thee to Christ: yea thou art directed by the Sun of righteousness himselfe, who saith to thee: *Follow my steppes, and loue thine enemies as I haue loued thee.* O if *Dauid* (saith that Father) had heard ^b Christs precept, *Do good to your enemies,* *Mat. 5.* or the Lords ^b prayer, Forgiue men their trespasses as your Father shall forgive yours, *Mat. 6.* or the iudgement of the mercilesse debter, ^b that would not forgive his fellow-seruant an hundred pence ^b when his master had forgien him ten thousand talents, *Mat. 18.* ^b or Christ giuing his life for his enemies, *Mat. 20.* or his innumerable sermons of louing and helping our foes, *Luk. 6.* how great would his loue haue bene with these, who without them did so recompence his arch-enemie *Saul*, and reward his posteritie? Here is an example for vs to follow: euen the Publicanes and sinners do good to those who do good to them ^b saith Christ, ^b and if ye go no further what reward shall ye haue? This is but *imperfecta charitatis*, saith ^c *Thomas* out of ^d *Anselme*, a point and signe of imperfect charitie; nay, *usura charitatis*, but the vsury and gainefull vse of loue. For shame then of our profession, at least for feare of losing our reward, let vs go before Publicanes and sinners in the kingdome of grace, lest Publicans and sinners go before vs into the kingdome of heauen. For how great punishment shall we be worthie of ^e saith *Chrysostome*, if when we should as children follow our heavenly Father, and be perfect in this as he is perfect, we be found but equall and perchance inferior to the very Gentils that know not God? if when

^a 2. Pet. 1. 19.
^a Psal. 119.

^b Mat. 5. 47.

^c 2. 2. *Quest. 27.*
^d *ars. 7.*
^d *Enchir. cap. 73.*

^e *Homil. 13. in*
Mat. 5.

we are commaunded to exceede Scribes and Pharisees in our
 righteousness, we come short of the Ethnick pagans, what tor-
 ments shall we suffer?

We reade that euen heathen men haue done good to their
 very enemies. ^f *Sabellius* and ^g *Fulgus* bring a cloud of wit-
 nesses, as of *Lycurgus* the Lacedemonian to *Alexander* a boy,
 whom, when by chance he had stricke out his eye, he tooke
 home, intreated him curteously, and instructed him wisely. Of
Cesar to *Catullus*, whom, notwithstanding his defaming verses,
 he invited to supper and fed his foe. Of *Augustus* his bountie to
 his enemy *L. Cinna*: *Vespasian* to *Vitellius*: and *Titus* his son to
 those two patricians that affected his Empire. These were their
humani affectus, saith mine author, a part and point of humanity;
 but ours should be more, *Pietatis & religionis partus*, the birth
 of religion and the fruites of the spirit. But what do I speake of
 mens reason, when the vnreasonable beasts are friendly to their
 feeders? The *Oxe* knoweth his owner, and the stupid *Asse* not
 onely the crib, but *his masters crib*. What shall I tell you of hor-
 ses, as of ^h *Alexanders Bucephalus*, who in peculiar affection
 and loue to his louing Lord, would suffer no man but him to
 ride him: and though when being wounded at the *Theban* siege
 he was vnfit for the saddle, yet suffered he him not to get vpon
 another for that seruice: in reward of which brutish kindnesse
 he made him a tombe at his death, and called the towne *Buce-*
phalon after his horses name, as many histories report. What
 shall I tell you of *Antiochus* his horse? who to reuenge his ma-
 sters death by *Centoratus*, when that enemy after conquest tri-
 umphantly ascended him, head-strongly gallopped to a steepe,
 and from thence did precipitate him and his rider, as the same
 author and ⁱ *Eliau* doth relate. And therefore when ^k *Hector*
 had fed his horses for the Troian warre, Now rush stoutly into
 the battell (saith he) *Νῦν μοί τὸν κομῶν ἐν ἀποτί νείων*, now re-
 member your masters cribbe, and repay me my prouender, my
 strong wheate and sweete wine. And if we go no further then
 these, our gold is but droffe and horse-gold, our charitie is but
 vsurie and horse-loue, who claweth his fellow to be clawed a-
 gaine.

^f *Li. 5. exem. c. 3.*
^g *Li. 5. exem. c. 2.*

^h *Plin. nat. hist.*
lib. 8. cap. 42.

ⁱ *Lib. 7. de hist.*
animal cap. 43.
^k *Homer. Iliad.*
lib. 9.

Saint ¹ *Ambrose* giues as great witnesse to mastiues and curs, as we shall to our friends thus performe: for when ^m *T. Salinus* was imprisoned, his dog whom often he had fed would neuer forsake him in his bonds, but when his Lord was brought forth to be cast headlong into *Tyber*, like a mourner (kind curre) he stood howling beside his master; and when the standers by gaue him bread to stop his mouth, *Ori domini admonebat*, he held it vp to his masters mouth, and leapt after him into the riuer to hold vp his head. But why shew I that at home which dayly your eyes may behold? Let vs go into the wildernesse, and there shall you see both the ⁿ *Serpents* in *Tyrinthe* and snakes in *Syria*, though strangers they destroy, yet spare the inhabitants in whose land they are nourished. There shall ye see, that an Elephant grievously wounded with *Porus* in the warre against *Alexander*, neglected his owne hurts, softly with his trunk pulled the darts out of his masters body, till by extreame bleeding he perceiued him to faint, and then little by little, and softly bowed downe himselfe, least *Porus* his body falling too high, should more be grieved with so great a fall. But why do I speake of these milder beasts? the very ramping and roring Lion, who feareth not any, at whose roare the beasts of the field do tremble, is not behind men in this behalfe. For when one *Androcles* a seruant, for some notable misdeameure in *Rome*, had run from his master into the wildernesse of *Africa*, there to shade himselfe from the scorching of the sun he entred a caue which was a Lions lodging gone about his prey; whereto the sauage beast after rauening returning with a thorne in his foote, he mildly beheld this fugitiue, and held him his foot to plucke out the prick: after which cure, the Lion for his fee fed him as his guest, and gaue him his diet of his pray (if stories store not vp vnt ruth) for three yeares together. After which this vagabond leauing his solitary life, and roring about *Rome*, was apprehended by his maister, and cast (as those *bestiarij* were in *Rome*) to this *Lybian* Lion which by chance had then bene caught: who seeing his old guest, acknowledged his benefactor, and in signe of requital fawned vpon him, and lay prostrate at his feet, yea tore a *Pardale* to whom his friend was exposed. Thus beasts in reason saour their

¹ *Hexam. l. 6. c. 4*
^m *Fulzof lib. 5.*
exempli. cap. 2.

ⁿ *Plin. hist. nat.*
lib. 8. cap. 59.

^o *Prouer. 30. 30.*

^p *Aliau. l. 7. de*
hist. animal. c. 43
vide Plin. lib. 8.
cap. 16.

9 *Panormis.*

their friends, when men become vnreasonable. And therefore when some^r Courtiers about *Alphonſus* defended, that some beaſts excelled many men, as the Turtle in chaſtitie, the Emmet in providence, the dog in ſagacitie, the Storke in pietie, and the Bee in induſtry and reuerence towards his King: that good K. of *Arragon* answered wiſely, that whether theſe vertues were in-bred in beaſts by nature, or giuē thē by Gods donatiō, ſurely they were granted them for no other cauſe but to ſhame vs; if reaſon ſhall not exceed ſenſe, and men beaſts in the workes of humanitie. Wherefore except your righteousneſſe exceed the righteousneſſe of the Scribes and Pharifees, who hate their enemy; except it exceed (ſaith Chriſt) the charitie of Publicanes and ſinners, who loue but their friend; nay ſurely except it exceed the righteousneſſe of ſauage beaſts, and your charitie the loue of cruell Lions, how can ye hope to enter into the kingdome of heauen, when ye do but as horſe and mule which haue no vnderſtanding, and as Dogs or Lions beaſts that periſh?

1 *Com. 3 32.*

It was diuellish policie which that Florentine^r *Machinell* (one that hath done much euill to politicians of our age) gaue his ſtatift, that one ſhould neuer offer *novis beneficijs veterem iniuriarum obliuionem inducere*, to benefite or do good to him whom notoriously he had wronged, leaſt (ſaith that match-deuill who ſeldome found his match in euill) he which neuer truly but fainedly will be reconciled, when thou art ſecure of his loue, reuenge vpon aduantage: but rather (ſaith that *Achitophel*) *Inſigni iniuria aduerſarium viola*, continue on doing him ſome notable wrong, and keepe him ſtill in enmitie, leaſt being forced by his frienſhip to truſt him with thy ſelfe, he deceiue thee at a lype. But this wiſedom of the fleſh is enmitie againſt God, and is twelue times infatuated by the wiſedom of God, *Rom. 12.* faſhion not your ſelues like vnto this world, but be ye changed by the renewing of your mind, that ye may proue what is the good will of God, acceptable and holy. Let loue be without diſſimulation: abhorre that which is euill, and cleaue vnto that which is good. Be affectioned to loue one another with brotherly kindneſſe. Bleſſe them that perſecute you: bleſſe (I ſay) and curſe not. Be of like affection one towards another.

Recompence

Recōpence to no man euill for euill. If it be possible as much as in you lyeth haue peace with all men. Dearly beloued, avenge not your selues, but giue place to wrath: and which is the vpshot of all, if thine enemy hunger feede him, if he thirst giue him drinke: for in so doing thou shalt heape coales of fire vpon his head. Be not overcome of euill, nor be led by *Machiavel*, but overcome euill with goodnesse.

Howbeit, if neither our heauenly Fathers example, nor Christ our elder brothers example, nor *Dauid* our fellow-seruants samplar, can moue vs to exceed either Publicanes and beastly men, or the beasts of the field, yet with *Moses* let vs ^{Heb. 11. 26.} haue respect to the recompence of reward, seeing by this we ^{1 Mat. 5. 48.} *shall be perfect as our heauenly Father is perfect, and haue great* ^{10 Chrysost. Homil. 18. in Mat.} *rewards in heauen, Luk. 6. 35.* For whereas (saith a Father) he blessed the mecke but with inheriting the earth, *Mat. 5. 5.* and the ^{5.} *poore in spirit* but with appropriating to them the *kingdome*: and the *mourners* but with hope of future comfort: and thirsters after righteousness but with satietie and fulnesse: and the mercifull but with obtaining mercie: and the pure in heart but with hope of seeing God: and peace-makers but with the appellation of the children of God: and sufferers for his sake but with fruition of the kingdome: by this last of doing good to our enemies, we shall not onely enjoy all these, but *we shall be perfect as our heauenly Father is perfect*: and though these many vertues, these many daughters haue done valiantly, yet this surmounteth them all. To helpe vp his enemy that lyeth vpon the ground, and increase his former dignitie with good turnes, could euen *Tully* tell his Emperour: *Hac quis facit, non ego illum cum summis viris comparo, sed si millinum Deo iudico*: The deed of God and not of man, he shall be perfect as his heauenly Father is perfect. *Perfectorum sunt ista* (saith *Saint Augustine*) this is not milke for babes, but meate of strong men, who are grown to the full age of Christs stature. For see (saith *Chrysostome*) how he puts this as crowne on all the other vertues, and addeth this the last as the perfection of all, *ye shall be perfect*. The ranges of this *Iakobs* ladder he set downe before: the first steppe is, not to be angry: the second is, not to exasperate with behauiour: the

x *Orat. pro Marcello.*

y *Encherid. ad Laur. cap. 73.*

z *Loco citat. & Eodem in Mat. 5.*

third, not to reuile in speech: the fourth, not to do wrong in deed: the fift, not to requite euill: the sixth, not to resist iniurie: the seuenth, to beare it with patience: the eight, to prepare for more wrong then was offered: the ninth, to loue our enemies: and lastly, which is the end of all, to pray for them, and do them good, and this is the toppe of the ladder that reacheth vp to heauen.

a. Vsc.

Which doctrine as it instructeth vs to loue our foes in *deed* & in truth, so reprobeth it iustly them who loue in *tongue* onely, and in *word* alone. And as it requireth the hand of friendship in the tongue of friends, so vnmasketh it all face-taking friendship, which in word pretendeth amitie, but in worke extendeth enmity to foes as they were their friends. Grieuously complained *Dauid* of such familiar trecherie, *Psal.* 55. 12. *It was not mine openemie that did me this dishonour, for then I could haue borne it.* Neither was it mine aduersarie that did exalt himselfe against me, for then I would haue hid my selfe from him: but *it was thou my companion, my guide, and mine owne familiar friend, which tooke sweet counsell together, and walked together as friends.* My familiar friend whom I trusted, which did eate with me, hath lift vp his heele against me, and laid great waite for me, *Psal.* 41. The Prophet *Jeremie* felt no lesse of false friendship: *Euen thy brethren* (saith God to his Prophet) *euen thy brethren, and the house of thy father, euen they haue dealt vnfaithfully with thee, and they haue cryed out all together upon thee, beleue them not though they speake faire to thee,* *Ier.* 12. 6. And therefore compareth *Dauid* them to bees, *Psal.* 118. *They came about me like bees:* and very fitly saith a^a Writer: for the Bee (as

a Ioh. Husin
bunc locum.

b Lib 5. de his
animal. cap. 22.

^b *Aristotle* noteth) carieth hony in her mouth and a sting in her taile. Such Bees were the Iewes to our head Christ Iesus (saith *Iohn Hus.*) *Mat.* 22. *Maister, we know that thou art true, and teachest the way of God truly: behold the hony in their mouthes, tell us therefore is it lawfull to giue Caesar tribute?* behold their sting in the taile. But he knew their thoughts, and pulling the vizard of false friendship from their face, Why temptye me (saith he) ye hypocrites? And the *dux* of this swarine was no other but euen *Indas, who was* guide to them that tooke Iesus.

c A&., 1. 10.

He

He came to his Lord with hony in his mouth, *Aue*, 'God saue thee maister; but in his taile was a sting, which cryed, *Cane*, God saue thee from me maister, for he betrayed him with a kisse into their hands. And see how our Sauour in greatest indignation vpbraideth his trecherie and vnkindnesse: *Indas* (saith^e he) *betrayest thou the sonne of man with a kisse?* Euery word is ponderous, and an argument of vnkindnes: *Indas*, what? my steward, and mine almner, yea mine owne discipule: *Indas*, surely he is not our enemy though he come with swords and stauers, *Friend wherefore art thou come?* Yes (blessed Sauour) it is *Indas* thy burser, who was a theefe and caried the bagge: *betrayest thou?* who before confessed: yes, he betrayeth who before professed: for though in words he confessed thee, by workes he denyed thee. *Thou* whom I chose out for one of my twelue Apostles, thou for whom alone I carued at my last Supper, and I gaue thee a soppe dipped in kindnesse: *betrayest thou the son of man?* a seruant thy Lord, a discipule thy maister, the *sonne of man* without sinne, and sellest him for thirtie pence, who is the price of the world, and the ranstone of mankind? and that with a kisse? with a^e pledge of affection doest thou giue a wound? with a kisse of loue dost thou execute hatred, and with a signe of peace doest thou inflict death? Thus the Wolfe deuoured the Lambe of God vnder sheepes clothing: thus Christs burser that caried the bagge was a theefe to his maister, and in punishment of his trecherie, like a theefe in the Castle yard, he walkes vp and downe the Scripture with this bolt at his heeles, *Indas Iscariot* one of the twelue, *which also betrayed him*, the gingling of which bolt at his heeles, tels all that heare it, he is in that infernall^e prison^e kept up in chaines of darknesse, because when he brought hony in his mouth, he brought a sting in his taile, and with his precious balmes brake our head. *Atque utinam solus Indas tam horribiliter peccasset*, and would God onely *Indas* (saith a^e Writer) had so perfidiously betrayed: but now (alas) with^e another we may stand in a gaze, or rather in a maze admire, *Bone Deus, quàm plenus nunc est mundus huiusmodi proditorum!* Good God, how full now is the world of such *Indasses* and betrayers, *nemo ab his securus*, none can escape them. Helpe Lord, for there is

^d Mat. 26. 49.

^e Luk. 22. 48.

^f Ambros. li. 10. in Luc. 22.

^g 1. Pet. 3. 19.

^b Iud. 6.

ⁱ Brent. Homil. in pass. Christi. k. 10. Perus. part. 2. pas. Dom.

not one godly man left, for the faithfull are minished from among the children of men, they speake deceitfully euery one to his neighbour, they do but flatter with their lips, and dissemble with their double heart, *Psalme 12.1.* The faithfull man is perished out of the earth, & there is none true hearted among men. They all lie in waite for blood. Euery man hunteth his brother with a net: the best of them is as a brier, and the most righteous of them is sharper then a thorne hedge. Trust ye not in a friend, neither put ye confidence in a counsellor. Keepe the doore of thy mouth from her that lieth in thy bosome: for the sonne reuileth the father, the daughter riseth against the mother, the daughter in law against her mother in law, and a mans enemies are they of his owne house, *Mich. 7.2.* Which caution, that better he may imprint, *Ierom* exemplifieth it with seuerall instances of vnkindnesse: *Trust not a friend* (saith he) for false *Achitophel* deceiued *Dauid*; and *Iudas* the true *Achitophel* his master *Iesus*. *Put no confidence in a counsellor*, as did the *Shechemites* in *Abimelech*, whom when they had aduanced, he oppressed them. *Keepe thy tongue from her that lieth in thy bosome*, for *Dalilah* betrayed *Sampson*, when he dallied her in his lap. *For the son reuileth the father*, as *Absalom* did *Dauid*. *The daughter riseth against her mother*; a testimonie wherof, though in Scripture thou canst not find (saith he) yet are there so many examples thereof in dayly experience, that rather we should weepe there are so many, then search them out. *The daughter in law against her mother in law*, as *Esaues* wife against *Rebecca*. *And a mans enemies are they of his owne house*: here I seeke not examples, for they are moe (saith *Ierome*) then can be numbred. *Abel* is persecuted of none but *Cain*: *Isaac* of *Ismael*: *Isaakob* of *Esau*: *Moses* of his brethren: *Dauid* of *Saul*: *Elias* of *Iezabel*: and *Christ* of his owne, who shold haue bin the mā of his peace. Which enmity, as it was first laid and begun in the Serpents seed and the seed of the womā, so euer since out of the Churches bowels, like the wombe of *Rebecca* hath two manner of people, like her twins bene deuided out of her bowels, which being as contrary as the flesh to the spirit each to other, like *Isaakob* and *Esau* struggle in the wombe, and being come to strength like the sons of the bond-

woman

I' *Comments in. 7.*cap. *Mich.*m 2. *Sam. 15.*m *Math. 26.*o *Iudg. 9.*p *Iudg. 16.*q 2. *Sam. 16.*r *Gen. 26. 35.*s *Gen. 3.*t *Gen. 25.*u *Gal. 5.*x *Gal. 4.*

woman and free, persecute one the other. And as he that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now. Thus a brother is most deceived by his brother whom he trusted: thus he is^y despised of his owne, and ^{y Marke 6 4.} not without honour in another countrey. ^{2 Gen. 37.} ^a *Ioseph* is afflicted in his fathers house among his brethren, and sold into Egypt, and king ^{a Genes. 41.} *Pharao* exalts him. ^{b Exod. 2.} *Moses* is cast out by his parents into the riuer, but though his father and mother forsooke him, yet the Lord taketh him vp by the hand of *Pharaoes* daughter, who nourished him for her owne sonne. *Jeremie* is cast into the dungeon by ^{c Jeremy 38. 6.} *Zedechias* counsellors, and by ^{d vers 9 11 12.} *Ebedmelech* an Egyptian is deliuered out of prison. And as it was then, euen so is now, ^{13.} when we are fallen into the worst times, into the last part of *Nebuchadnezzars* image, whose feet were of iron and clay, into the last age, wherof he speaketh, *De duro est ultima ferro*, which ^{e Ouid. li. 1. Metam. fab. 4.} is of hard iron, and in it men of stonie hearts: that the nearer they are in affinitie, the nearer they are in trechery: as the hea- then there experiently complaineth of this age:

——— *Non hostes ab hoste tutus,
Nec socer à genero, fratrum quoque gratia rara est.
Imminet exitio vir conjugis, illa mariti,
Lurida terribiles miscent Aconita nouerca,
Filius ante diem patrios inquit in annos.*

From henceforth (saith our Sauour) there shall be siue in one ^{f Luke 12. 52.} house deuided, three against two, and two against three: the father shall be deuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law. Thus the man of our peace whom we trust, often layeth great waite for vs: thus counterfeits vnder the colour of gold, and false brethren vnder the vizard of friendship eftssoone betray vs. It was a common trick in his dayes, who beholding it complained, *Tuta frequensq, via est per amici fallere nomē:* and he gaue his censure of such cosining: *Tuta frequensq, licet sit via crimen habet.*

*A safe and common way it is, by friendship to deceane:
But safe and comon though it be, its knavery by your leane.*

And as it was then, euen so is it now in these *perilous times*, wherein (as the ^sScribe speaketh) *unrighteousnesse and voluptuousnesse haue gotten the upper hand vpon earth*, wherein the land shall be barren from faith (as he prophesied) and iniquitie shall be increased more then thou hast seene, or hast heard in time past, that all friends shall fight one against another, when wit shal hide it selfe, and understanding depart into his priue chamber. Our Sauour foretold the like cause of not vnlike effect, *Math. 24. Because* (saith he) *iniquitie shall be increased*, the loue of many shall be cold, because of a flood of iniquitie (as ^bone expounds it) where men are frozen in their dregs, the loue of many shall be cold, or frozen (as ⁱBucer doth interpret it.) For as an inundation of much water, freezeth in those regions from which the Sunne is farre remote; so a flood of iniquitie in those parts from which the Sunne of righteousness is farre distant, hath made such a frost of charitie, that *frater infidelis* (to vse the words of *Hugo*) *fratrem fidelem*, one brother betrayeth another, as our Sauour prophesied *Math. 24. 10.* and breaketh the knot of friendship, *Etiā cum familiarissimis*, euen with their dearest friends and familiars, as *Theophylact* a most ancient Archbishop nearest the Apostles times, on these words obserueth.

h Calui. in hunc locum

i Enarr. in hunc locum

And if *Iudas* brought vp in Christs bosom, if the worme bred in *virenti ligno*, in the greene timber, did thus fret and consume that tree of righteousness: *quid fiet in arido* (as himself reasoneth) what will this worme do in drie wood, *Luke 23. 31.* If the head drinke deepe of this wormewood from the hands of his owne, who gaue him gall in his meate, and vineger in his drinke: what may the members of his bodie expect, but to pledge their head, in receiuing that potion into themselues? If these Bees of his owne hiue, brought our head hony in theis mouthes, and a sting in their taile to wound it vnto death: what might *Dauid* looke for, but that they come about him also like bees, to giue good words with their mouth, but curse with their hearts, *Psal. 62. 4.* What might ^k*Amasa* looke for from lip-louing *Ioab*, but *mel in ore, verba lactis*, honie in the mouth, or buttered words, (as the Psalmist speaketh) *Art thou in health my brother?* And *fel in corde & fraudem in factis*, an heart full of gall and bitterness,

k 2. Sam. 20. 9

nesse, and an hand full of blood. Thus speake they friendly to their neighbours, when mischiefe is in their hearts, *Psalme 28. 3.* Art thou in health my brother? It is the voice of *Joab*, when he meant to be his butcher. But *Amasa* might haue answered this dissembler, as the sicke Hen in the fable replied to the Cat, asking how she did: *Bene sitū discedas*, better (I thanke you) if ye would go farther from me. Such a visiting Cat was he, who came to see *Danid*, *Psalme 41. 6.* If he come to see me, he speaketh lies, he heapeth vp iniquitie in his heart, and when he commeth forth he telleth it, *When shall he die, and his name perish?* now that he lieth let him rise vp no more. Thus one thing floteth in their mouth (saith a Father) and another thing is diuied deepe in their heart. *Et venenum animi lingua mellā tegunt*, like cunning Phisicians that should poison, they couer the poison of their heart with sugred words, that more easily we may receiue their bitter potion, and drinke their cup of deadly wine. With *Iudas* they kisse their brethren, but *osculo oris non charitatis* (saith *Austine*) with the kisse of *Iudas*, not of *Iesus*; of their mouth, not their mind: *Oris assactu non mentis affectu, coniunctione labiorum, non commixtione spirituum*: they draw neare their brethren with their lips, but their heart, that heart is farre from them. *Chrysostome* compares them to the worst kind of dogs, which barke not at passengers, nor make shew of any rancor, as other common currees do, *σείροντες δὲ καὶ προσηνέες ἐπισεικνύμενοι σχῆμα*, but sawne vpon them, and shew an outward face of gentleness, *καὶ ἀνυλάκτως λαβόντες τοὺς ὀδόντας ἐρέπνξαν*, but comming behind them in priuate, and taking them at aduantage when they see not nor perceiue, priuily they snatch them by the heeles. And he there giues his censure of such fawning spaniels, *οὗτοι χολοπιότεροι τῶν ἐκφανεῶν τιμωχθῶν ἀναδεχομένων*, these fawning dogs (saith he) are worse then common barking currees, that very honestly giue vs warning of their teeth before they bite: and that father fitly applieth his comparison, *εἰσι οὖν καὶ ἀνθρώποι κύνες, ὅντε κραῖζοντες, ὅντε ὀργισμένοι, ὅντε δυσχαίροντες*: and euen some men are dogges (saith he) which neither bawle with their mouth, nor snarle in their anger, nor shew any rancor in outward behauiour towards others, (as those barking

1 Jerom comment.
in Math. 7.

m Hom. 15. 4. 5.
phes. 4. 27. illud
εὐαγγ. 27. 13. 14.
1111a.

king cures which I sneaped in the verball reconcilement:) ἀδ-
 θγα δὲ &c. but secretly they concinnate and fainedly forge de-
 ceites, or (as *Dauid* may expound *Chrysostome*) they courage
 themselues in mischiefe, and commune among themselues how
 they may lay snares, and say, that no man shall see them. They
 imagine mischiefe and practise it, that they may keepe secret a-
 mong themselues euery man in the deep of his heart, *Psal. 64. 5.*

n 2. Cor. 11. 26

o Euseb. Emif.
 homil. 9. ad Mo-
 nach.

p Ier. 12. 6.

q Mat. 24. 10.

r Ezech. 16. 3.

s Lam. 4. 3.
 Job. 39.

u Exod. 1.

x Lib 1. de con-
 uers. au Cleric.
 cap. 3. 1.

y Pet. Rodu'ph.
 Toss hist. Ser. pho
 relig. lib. 2.

6. Thus false brethren (among whom *Paul* himselfe was in pe-
 rill) speake with the voice of *Isaakob*, when indeed they haue
 the hands of *Esau*. *Exteriora serenitas tenet, & interiora tempestas,*
 (as one • speaketh of some Monkes, such euill beasts and slow
 bellies, which being *fruges consumere nati*, like the frogges and
 grasshoppers of Egypt, eat vp the Greene hearbes and fat of the
 land.) *They speake friendly to their neighbors, but imagine in their
 hearts.* And it were lesse vnnaturall, if euen thy brethren onely,
 and *domus patris tui*, and the house of thy father, (as they vsed
Jeremie) were perfidious, and thy kinsmen and friends did be-
 tray thee, as prophesied our Sauour they would: but when pa-
 ter domus tua, the father of thy house fulfilleth Christs^a prophesie,
 and betrayeth his owne bowels into the hands of sinfull men, this
 is most vnnaturall, *Improbis ille pater crudelis tu quoque mater,*
 thy father is an Amorite and thy mother an Hittite, as the^t Pro-
 phet spake of Israels parents. *Scelus est Iason & magis scelus
 Medea mater.* More cruell then the^t dragons in the wildernesse
 to their young, yea then the^t Ostrich, who sheweth himselfe
 cruell to his young ones as if they were not his, are those which
 like^a *Moses* his parents expose their owne sonne to the waues
 of the riuer: yet cry these peace, peace, and would be called
 peace-makers, that so steale they might that blessing from their
 heauenly Father in the apparell of Christ the elder brother.
 But indeed they are *pacidici non pacifici*, saith^a *Bernard*, they
 speake vnto vs of peace, but in truth prepare themselves to bat-
 tell: for they say and do not: *Vtinam tamen nostri etsi non facerent
 saltem dicerent*, saith that Father, Would God ours though they
 do not, yet would say well, and know the things that belong to
 their peace. But as a^y Generall of the Franciscane Friars repre-
 hending that societies life & learning, truly spake of them: *My
 deare*

deare brethren (saith he) from the first beginning of our Order and religion conscientia, conscience did flourish: but honestie decaying by little and little, the first syllable is lost, and scientia, science or knowledge alone remained: but now by our faults the first syllable being taken away againe, we remaine pure entia, blockes, stockes and images: so (I feare me) some Præfect of English Franciscans, or Benedictines rather (as they count themselves, and would be called) viewing their mores & scientiam, how they are liu'd and learn'd, may as iustly complaine, not with * him that they haue *multum scientia, parum conscientia*: much science, and little conscience: but of losse of both syllables, with the Prophet *Esa. 1. 5.* *The whole heart is heauie, and the whole head is sicke,* and the disease of the head is fallen vpon the hart, that the child in vnderstanding may cry with the * Shunamites boy, *Mine head, mine head,* *a 2. King. 4. 19.* and his mother cannot mend him: and the man of ripe age in malitiousnesse may complaine with * *Jeremie* in another meaning: *My belly, my belly,* I am pained at the very heart, mine heart is troubled within me: for from the sole of the foote to the top of the head there is nothing whole therein, but wounds in the head, swellings in the heart, and in the other parts sores full of all corruption. And if they either had like those * *Iewes con-* *c Rom. 10. 2.* *scientiam sine scientia, zeale and loue without knowledge,* we might hope they would be *simple* as Doues without gall, and looke to their hart: or if they had lost onely the first syllable of their conscience, and had *scientiam sine conscientia*, like the * *Corinths,* *d 1. Cor. 13. 1.* *knowledge without loue,* we might expect they would be wise as serpents to defend and look to their head: but seeing like those Franciscanes they haue lost both syllables of their conscience, (strange, that in Paradise a place of puritie, shold neither grow the tree of life nor the tree of knowledge) that only they remain *pura entia*, pure and meare things (as that gouernor spake of them) *statues and images* * which haue heads and vnderstand *e Psal. 115.* not, nor know the way of peace, hands and handle not the works of charitie and deedes of reconcilement. I will not adde with the Prophet: *They that made them, and set them vp, are like vnto them, but so are all they that put any trust in them.* I wish, as these golden images are set vp in the temple (by them who

commit the greatest idolatry in setting vp such images in the Church of God) and adored by their simple Saints, (though it be but as the people honoured the Assie that caryed *Isis*, with a *non tibi, sed religioni*, not because they are pure siluer, but like *Cæsars* ^fbrasse penny, *Cæsaris effigiem qui libet, assis habet*, Asses may haue *Cæsars* image and superscription:) so they wold not like *Nebuchadnezzars* ^g golden image procure the death of them, who in wisdom like *Daniel* fall not downe and worship them.

^h *Plus comment de fort. Roman.*

ⁱ *1. Pet. 2. 5.*

1. Cor. 6. 19.

I wish, that as the ^h Romaines, though they erected not a temple to Wisdom, nor Temperance, nor Patience, nor Magnanimity, nor Continence, yet builded a temple to Concord: so though they build not themselves as a ⁱspirituall temple to those vertues and goddesses of the spirit, *Gal. 5. 22.* to Faith, nor Temperance, nor Long-suffering, nor Gentleness, nor Peace, nor Meekness, nor Goodness, yet *Charitati templum facerent*, they would *edifie themselves in loue*, and build themselves a temple to Concord and Charitie: And though they build her a temple, yet is it not founded in faith, nor her walles reared and raised vp with Hope, nor her rooffe perfected by Charitie, as Saint *Austine* speaketh. They brag of Concord, and cry to all men, peace, peace, when there is no peace: for in their titular temple of Concord they sacrifice their brethren like sheepe on the altar of their heart, and yet cry they *Templum pacis, templum pacis*, peace, peace, where there is no peace. Like ^k*L. Opimius* the Consul, who slue 3000. of the faction of the *Gracchi*, and yet forsooth built a temple to the goddess *Concord*. But what was this else *quàm irrisio Deorum*, to mocke the God of peace, saith ^l*Austine*, to build a temple to that goddess, who if she had bin in the citie, it had not bene rent with so many dissentions. *Cur enim serebus gestis congruere voluerunt, non ibi potius adem Discordie fabricarunt?* For if they would haue done sutable to their deedes, why rather erected they not a chappell to Discord?

^k *Plus in vit. Tyber. & Grac.*

^l *Lib. 3. de iuu. Dei cap. 25.*

Thus face-taking friendship oft comes in sheepes clothing, when within she is a rauening Wolfe, for by her fruits ye shall know her. Thus masked malice vnder the vizard, vnder the habite of amitie, faineth her selfe to be another, when indeed she is the ^mwife of *Ieroboam*, of fighting against and chiding. And he that

^m *1. King. 14.*

that like old ^a *Isaac* is dimme-sighted, may be easily deceived ⁿ Gen. 27. 1. with the voice of *Isaiah*, and faire tongue of *supplaxers*, till he feele the rough hands of *Esaú*. Yea *Abijah* the Prophet himselfe, for the dimme of his eyes may be coulsened with her disguise, till the Lord reueale it vnto him, saying, Behold the wife of *Ieroboam* comming in vnto thee, and faining her selfe to be another, and then can he vnmaske this mistresse, and tell her who she is as soone as she entreth the doore of his eare, or his eye: Come in thou wife of *Ieroboam*, why fainest thou thus thy selfe to be another? I am come vnto thee with heauie newes. Yea *charitie* that is neither simple nor subtill, (as *Bias* spake wisely of her) or rather not onely simple as a dove to thinke no euill, but also wise as a serpent to discern all things, and see what is euill, could subscribe on the night this Epigram to the inscription of the Con- suls temple, *Actus vecors templum facit Concordia*, bloudie and warrish hands build a temple to Concord. And we in this wise charitie may iudge, that though themselues they inscribe with the Temple of Concord, though in their forehead and front like the ^p High Priest they carrie the inscription of Holinesse to the Lord, and amitie to their brother: yet *vocabulum opere destruxerunt*, saith ^a *Ierome*, though in words they professe it, with their workes they denie it; though they make a shew of loue, yet haue they so denyed the power thereof; that in their stonie heart like that Athenian altar, we may iudge is written: Unto the v- knowne God of *Murs*, and malice, of enmitie and enuie. ^r One compares them to *Apothecarie boxes*, which are without titled with names of medicine and sweet hearbes, when within there is nothing but Wormwood and Gall, Aloes or poison. And though like *Isaiah*, they haue titles of health: Art thou in health my brother? or like *Isaiah*, God saue thee maister, yet do they flatter with their tongue, saith *David*; for their inward parts are very wickednesse, *Pal. 5. 9*. And when we open these boxes we shall find them no lesse, then full of those rootes of bitternesse, *πικρὰ πονηρία καὶ ἀδικία; φθόνος καὶ ἀσυνεχίας ἀσυνεχίας*, *Rom. 1.* with the *Paranomisia* of which words, *Paul* (as one ^a noteth) was not more delighted, then they are with the things them- selues which they signifie. I wish these men, whose heart is so

Gen. 27. 1.

3. 2. 1. 1.

Plat. viii. 15.

Exod. 28.

Comment in Mich. 7.

Ag. 17. f. Stella enarr. in Luk. 12.

Piscat. 4. 1. in Rom. 1. 29.

z Tacit. Ann. 6.

z Thom. in lunc
locum.

y Iam. 1.

z. Heb. 4. 12.

deceitfull and wicked about all things that none can know it, had in their pretence of loue that *fenestratum pectus*, glasse windowes in their breast, (which *Momus* in *Plutarch* looked for and found lacke of in the fabricke of mans bodie) *Tunc si mentes recluderentur, possent aspici laniatus & ictus*, as one^r speaketh, then should we see their malicious rancor in the heart, like a Lion lurking in his den: then should we see their mischiefe in the deepe of their hearts, as it were a Lions whelp lurking in secret places that he may rauish the poore: then should we see their *לב לב*, heart, and a hart how they speak euery one deceitfully to his neighbor, and flattering with their lips speake with a double heart, *Psal. 12. 2.* one heart in their mouth, and another in their breast, outwardly speaking one thing, and inwardly thinking another, saith *Musculus* on these words. Then should we see how they^r reioyce at our miserie, when they seeme to bewaile our misfortune, how they hate when they seeme to loue, how they laugh when they seeme to lament our affliction. But seeing nature hath not set that glasse window in their breast, yet holdeth grace the^r glasse of the word before their eyes, which being a^r *discerner* of the intents and secrets of the heart, casteth such a reflexe of their inward meanings, that in it as in a glasse we may behold, not darkly, but *face to face*, what manner ones they are. For euery one of them *speaketh peaceably to his neighbor with his mouth, but in his heart layeth waite for him*, *Ierem. 9. 8.* Wherefore let euery one take heed of his neighbour, and trust you not in any brother, saith the Prophet, for euery brother will vse deceit, and euery such friend will deale deceitfully: and euery one will deceiue his friend, and not speake the truth; for they haue taught their tongues to speake lies, and take great paines to do wickedly. Whose mirie pits and filthie puddles, though now they lye couered with sweetnesse of apparant sanctitie and loue, like dirtie bogges couered with snow in winter, yet when the *Sunne of righteousness* shall rise, and breake forth in no lesse heate then flaming fire, then shal these vngodly melt at the presence of God, saith the Psalmist, as water at fire, and snow at the Sunne, and then shall he lighten things hid in darknesse, and make the counsels of their heart manifest: and when
their

their snow is melted by that consuming fire and brightnesse of his coming, then shall appeare their myrie places, their pits and plots, their Serpents subtiltie that lay hid vnder the Doves simplicitie. And he, before whom the graue it selfe is naked, *Iob 26.6.* shall open these whited tombes, which appeare outward so beautifull and amiable to their brethren, that men going o- uer them perceiue not, but are within full of dead mens bones, of iniquitie and all filthinesse. But to leaue this snow-coloured earth and earthly whitenesse, to that finall melting by the Sunne of righteousnesse; to leaue these Apothecary boxes, (whose ointment of loue those dead flies, *injuries, suspitions, enuies, truce, warre,* and yet againe seeming peace (as the seruant told *Phedria* in the *Comedie*) causeth it to putrifie and stinke in the nostrils of the Almighty) to^b that last opening of all hearts and secret things. To leaue these ambidexters, *Qui amant tanquam* of *suri* (as *Austine* out of *Tully* speakes) who loue so, and are friends to day, that to morow they may be foes; so friendly to al that faithful to none: now praising and straight dispraising, now fawning and presently biting; to day ready to kisse, and to mor- row more ready to kill: to leaue these ambidexters to him that will reward them according to the work of their hands: to leaue these salt and loose men to him that^d catcheth the wise in their owne craftinesse, and maketh the counsell of the wicked foolish, yea scattereth the deuises of the craftie, so that their hands cannot accomplish their intended enterprise: and to leaue lastly these masked hypocrites (who in the theater of this world are now the diuels stage-players) to that last catastrophe (when they haue acted their parts of dissimulation) *Exite maledicti in ignem eternum*, Go out ye cursed into euerlasting fire: let all true reconciled friends, as they pretend the shew and shadow, so extend the bodie and substance of friendship, and be reconciled in- deede.

a *Tertius Eunuc.*

a². 1. *scena 1.*

b *Ecclesi. 12.*

c *Lib. de amicitia.*
cap. 8.

d *Iob 5. 12. 23.*

Which doctrine, as it vnmasketh the face of hypocriticall *Joabs*, so bindeth it the hands of blood-thirstie *Esfawes*, vnder whatsoeuer their pretence of reuenge. *Whofoener shal smite thee on the right cheek, turne to him the other also*, commands Christ our Lord and law-giuer: *And if any will sue thee at the law for*

thy coate, let him haue thy cloake also: and whosoever will compell thee to go a mile, go with him twaine, *Math. 5.39.* Vnder which triple iniury, of our person, *If any smite thee;* and of our good, *If any sue thee;* and of our body, *If any will compell thee to trauell;* compriseth he all wrongs offered by our enemies, as the learned obserue; which so we must beare in the greatest measure; as forbeare to requite in the least degree. If any shall smite thee on the cheeke *with the fist of wickednesse,* turne to him the other also, saith Christ: to which yet thou art not bound according to the letter of the law: for neither Christ himselfe, nor ^e Paul his Apostle turned the other cheek to their smiters, (as *Julian* that messenger of Satan; being sent to buffet the Christians, when he smote them on the cheek, replied to their complaint, *that their master bids them turne the other also;* and beat them with this text, as the fowler smote the Eagle with that shaft which was feathered with her owne quill) for *præparationem cordis non ostensionem operis intelligit* (saith ^h *Austine*) He understandeth greatest patience and moderation of mind, saith ⁱ *Chrysostome* with some other expounders, that after one wrong, thou be more ready to receiue a second then requite the former: as *Paul* was readie, not onely to be bound, but to die also at *Ierusalem* for the name of the Lord *Iesus*, *Acts 21.13.* or as the *Corinthians* suffered this three-fold wrong of their false Apostles, *If they brought their persons into bondage, or tooke their goods, or smote them on the face,* *2. Cor. 11.20.* Thus must we turne the other cheek to our smiter, that is, *Duplicatam iniuriam perpeti quam referre talionem*, be more ready to receiue another wrong then retaliate the former. Said I, another? I may adde a greater. If he smite thee on the right cheek, saith Christ; which blow comming but from the left and weaker hand by nature (saith ^m *Austine*) is lesse sore and grieuous, thou must turne the other, the left cheek to receiue a greater blow from his right hand, which is stronger then the left, and falls not so light where it lighteth. Thus must we offer the acceptance of a greater iniury, then repay the lesse which was offered: as Christ our head to the smiter of his cheek, *Math. 26.67.* offered his whole body to be crucified, rather then requite it, and gaue his backe to the smiters,

c Ioh. in huc locum.

f Iohn 18.23.

g Acts 23.3.

h Lib. 1. de ser. Dom. in mont. c. 36.

i hom. 18. op. imperf. in Math. 5.

k Theoph. Ambr.

l Ferus in hoc.

l Ferus li. 1. comment. in Math. 5.

m Augus. epist. 5 ad Marcellinū.

Magis sinistra percutitur, quia in eius potius par-senti, quā ad dextra ferientia sag-cillo iectus est.

n Arist. lib. de com. animal. gre.

Plin lib. 7. c. 17.

smilers, his cheekes to the nippers, and hid not his face from shame, and spitting, *Esa.* 50. yea offered his head to the thornes, his mouth to the vineger, his hands and feete to the nailes, and his precious sides to the speare.

And if for thy goods, the litigious wrangler will sue thee at the law for thy *coate*, rather then reuenge, let him haue thy *cloke* also which is of greater value, or (as^o Saint *Luke* changeth these garments) if he take first thy cloake, let him also haue thy coate which is nearer vnto thy self: that is *μὴ δὲν*, rather suffer wrong, rather sustaine harme, then to go to law one with another, as not onely grace commaundeth, but euen nature it selfe can teach thee. Yea for thine owne person, if any *σὺ γὰρ εἶπας* shal not onely take vp thy horse, but post thy selfe, and compell thee to runne a mile at his stirrup, yea and loade thee with his cariage (as the Iewes *ἀγγάρεσσαν* tooke vp post, and loaded *Simon* of Cyrene with Christs crosse) thou must rather go with him two miles, not casting off that which presseth downe, but runne with patience the race that is set before thee, though he ride thee like an asse, rather then like *Issa* couch downe vnder thy burden, and in reuenge kicke against the prickles. And this is the victory whichouercommeth the world, to kisse thus the hand of him that smites thee on the cheek, to cloake thine enemy that sueth for thy coate, and to runne with him two that compelleth thee one mile. This is the goodnesse that overcometh euill, not to resist euill, but putting vp thy sword of reuenge into his sheath of patience and long-suffering, to commit it with *Dauid* to him that iudgeth righteously, *Domine tu retribues*, thou shalt repay for me O Lord: *Ego non retribuam*, *Domine tu retribues pro me*, not I, but thou shalt answer for me, O Lord my God.

It was *serina exceptio*, a brutish exception (saith one) of *Tullie*, That none hurt or harme another, nisi *laccissus*, vnlesse prouoked. *O quam simplicem veramq, sententiam duorum verborum adiectione corrupti!* O what a good sentence (saith *Laetantius*) he mard with two words! yea with one syllable, which like a little leauen sowted the whole lump, and with that small herbe put death in the pot. Vnlesse prouoked? *Vox peccatis non hominis*, the

o Luke 6. 29.

*p 1. Corint. 6. 7.
q Arist li 5. etib.
c. 11. & Cicero. l.
1. Offic.*

r Mat. 27. 32.

r Lib. 1. Offic.

*r Lib 6. deu Inst.
(ap. 18.)*

the voice of a beast and not of a man; for what else could the roaring Lion haue excepted? He came indeed nie the truth, and if this *ni* had not bene, he had spoken like the Apostle of Christ Iesus, *Si laceffitus, si quis in seruitutem adigit, si exedit, si deuoret, si in faciem cadat*: suffer if thou be prouoked, if brought into bondage, if spoiled, if deuoured, or if thou be smittē on the face. Proud nature indeed thinks it *bondage and slavery to suffer when she is prouoked*; but humble and meeke-making grace it teacheth that Christs seruant is herein a free-man; and in this free seruitude of long-suffering must we serue our God, as *Paul* himselfe serued the Lord with all meeknesse, with many teares and tentations which came vnto him by the laying await of the Iewes, *Acts* 20. 19. Thus to ouercome not only thy foes euil with goodnes, but thy self, and in thy self those souldiers of Satan, thy lusts which fight in thy members against thy soule, thou *resistest the diuell*, that he giue ouer the siege, and *flie from thee*, *Iames* 4. 7. thou conquerest no lesse thē the powers of darknes, and putttest to flight the armies of these aliens. For as the mouth of fleshly wisdometels thee, *Fortior est qui se quam qui fortissima vincit mœnia*, Valiant and more victorious is he which conquers his owne anger, then if he wonne a defenced citie. So least thou shouldst thinke this wisdom of the flesh enmitie against God, *Salomon* tels thee from the mouth of true wisdomet, that it is subiect to the law of God, *Prou.* 16. 32. *Stronger is he that is slow to anger, then a mightie man: and he that ruleth his owne mind, then he that winneth a strong citie*. For whereas the spurte of anger makes our feete (which should be slow to wrath) swift to shed blood; and like that messenger of Satan, is a pricke in our flesh to buffet vs with its wicked fitt, and others with the fitt of wickednesse, we had need thrise with Saint *Paul* to beseeke the Lord, it might depart from vs. Wherein yet it is no lesse dolefull then dayly to behold, how with toiles and trifles (as *Seneca* noteth) our bile is moued to anger, and our choler inflamed with

” heate and desire of reuenge. As, our seruant is not quick inough,

” or our potion and drinke made too hote, or the bed is ruffled

” and out of order, or the table is negligently spred and serued,

” yea the coughing of one or sneezing of another, or the ouer-

turning

¶ *Arist.* L. 4. ethi.
cap. 5. Tolerare si
laceffarius serui-
tim est.

¶ *Iames* 4. 1.

¶ *1. Peter* 2. 11.

¶ *Lib.* 2. de *ira*.
ca. 25.

turning of a cup, or our seruants letting fall of a key, driueth some into rage and furie. Yea as the ^a Bull is angrie at a red colour, the Aspe at a shadow, the Beare and Lion prouoked with a tablecloth: so often testie and writhen natures are with the very colour of iniurie, and shadow of wrong incensed so farre, that *eiufones iniurias vocent modica beneficia*, Small gifts and little good turnes they couer iniuries. Nay, sometime (as ^b he noteth) are we angrie, that we are not angrie, and prouoked to auenge without cause of reuenge: like litle children, who, if they fall will haue the ground beaten, and oft know not at whom to be angry, but only they are angrie without cause and without iniurie, yet not without some shew of wrong and desire of punishment: and therefore are often deluded *imitatione plugarum, & simulatis deprecantium lachrymis*, with semblance and counterfeit strokes, and with fained tears of those that aske them forgiuennesse: *Et falsa vltione falsus dolor tollitur*, and their false grieve is satisfied with fained reuenge.

^a Senec. lib. 3 de ira. cap. 30.

^b Senec. lib. 1. cap. 2.

Some againe go by the eares for a woman, and *idem velle* (saith ^c Seneca) their vnitie of affection (which should be the knot of loue and bond of peace, *Phil. 2. 2.*) becometh the cause of their hatred and stirrer of contention, *Iter angustum ripas transeuntium excitat*: Others on horsebacke strue for the way, and these are out of the way, I mean Christs, which is the kings high way of humilitie, and may learne it of Saint Paul, *Ro. 12. To giue place and way to wrath*, and be not high minded, but make themselues equall to them of the lower sort. For because an high mind goeth before the fall, *Prou. 16. 18.* therefore *Saul* being mounted on his steed was throwne down to the ground, *Act. 9.* and being thus humbled from his horse was exalted on high, and that humilitie was the stirrupe whereby he got vp into the seate of heauenly honour. I wish these obuious quarrellers and goates (which in their high mind arrogate the right hand, when their place is the left) would learne of those two goates in ^d *Plinie*, which (as *Mutianus* from his eye there reports) meeting on a streight and narrow bridge, that the one could not passe by the other, nor turne aside to returne backe againe, *non vim sed viam sibi fecerunt*, neither made his way by

^c Lib. 3. cap. 30.

^d Lib. 8. nat. hist. cap. 50.

ouerturning the other, but the one lay downe that the other might go ouer him: as it fared with those wayfaring pilgrimes, *Thou hast brought vs into so strait a place, that men ride ouer our heads, Psal. 66.* Some againe on foote in their pride contend for the wall (these are as wise as a wall) and their too much turning to the right hand before men, will make them be set on the left by God himselfe. These might learne of *Abraham* to yeeld their owne right to their inferiours for peace: Let there be, I pray thee, no strife betweene thee and me, neither betweene thy men and mine, for we are brethren. Is not the whole land, is not the whole streete before thee? depart, I pray thee, in quiet from me. If thou wilt take the left hand, then I will go to the right; or if thou wilt needes go to the right hand, then I will take the left. For in thus giuing and not receiuing honor, we are commaunded to go one before another, *Rom. 12. 10.* We must not then like *Jonah* be angrie for a shadow, and for these toyles and trifles be moued to vengeance, but stay the first motions of wrath: one and not the least whereof is *opinio iniurie*, opinion of wrong, and conceit of offered iniurie (saith *Seneca*) in these triuiall occurrences.

*Lib. 2 de ira
cap. 22.*

f Cap. 3.

g Gen. 25.

It was that Philosophers position to *Serenus* which he made the title of his booke: *That iniurie cannot befall a wise man*, and thereof^f giueth his reason; because that is inuulnerable, not that is smitten with a blow, but which feeleth no hurt nor harne by the stroke, (as he in the paraxiaist spake of a worse blow) *They haue strucken me but I was not hurt, they haue beaten me but I felt it not, Prov. 23.* And yet is it a world to see how men in an house, like those^g brethren in the wombe of *Rebecca*, strue and struggle for preheminence, *whether should come out first*, and to receiue this honour of precedencie go one before another, starting before others after a shadow, which flies vs the faster we follow it, and is caught indeed and caught by humilitie, and falling downe vpon it, *Mat. 23. 12.* It is a wonder to see how our right-hand walkers, and cutting swaggerers stand on a wall vnto bloud, and oft for the right hand therof make it a partition wall of strife betweene them and their brethren, and so reare vp a partition wall of their sinnes to separate betweene them
and

and their God, *Esa.* 59. 2. Like those two cockes in *Ælian*, whose eager but causelesse fight when *Themistocles* beheld, he cryed thus out in admiration: These fight neither for their countrie, nor for their household gods, nor for their ancestors renowne, nor for their libertie, nor for their children, nor yet for their owne true glorie, but onely *ne alter ab altero superetur, aut alter alteri cedat*, lest either should yeeld to the other, and seeme to be ouercome. And indeed as the maister of the pit oft sets two cockes together, to fight vnto the death of them both, and then after mutuall conquest, suppeth perchance with the fighters bodies. Euen so (saith *Gregorie*) the maister of these two hot-spurres, like a craftie aduersarie of both their souls, setteth them by the eares for toyes, that after mutuall conflict he may conquer them both, and so suppe with their soules at his home, when in this world and cockpit of contention they haue made him pastime and sport. Thus like the Frog and the Mouse in the fable, they fight eagerly for a toy, and then comes the Kite, the prince and chiefe soule that ruleth in the ayre, & *rapit utrosque bellatores*, and snatcheth away both these great warriors. Thus like two Emmets in the mole-hill of this earth, we fight for superioritie, and then comes a Robin-red-breast and pickes vs both vp. Thus when they should be *slow to wrath*, as God himselfe did not runne, but onely walked to take vengeance on his enemie, and deferred it too till euen and coole of the day, *Gen.* 3. 8. they runne and prepare themselves to battell, as *David* speaketh of his enemies, their feete runne to euil and they make hast to shed bloud, *Esa.* 59. 7. as if not heauen but hell were the prize of their race: they so run that they may obtaine it. And this they deferre not till euen and coole of the day, but in the heate of their bloud, hate of their brother, and coole of their charitie they rise betimes, and execute this iudgment in the morning. Yea whereas the God of mercie came with *Eben* to be auenged of his enemies, *Esa.* 1. 24. these men of murther come with aha, aha. There, there, so would we haue it, *Psal.* and with that^m challenger of *Gath*, not prouoke alone but proclaime a combat, I defie thee this day, giue me a man that we may fight hand to hand, that I may conquer or be

h Lib. 3. var. hist. cap. 28.

i Pastoral part. 3. aduocac. 10.

k Lam. 1. 19.

l Psal. 59. 4.

m 1. Sam. 17.

m Lucocicac.

o Homer. Iliad.
lib x.p Lib. 6. d. m. m. f. f.
c. 18.q Lib. 2. de Jra.
c. 32.r Beaux-am.
harm. Evang in
Mat. 5. 44.

quelled. And wheras the prouoked resistant and defendant, antagonist is oft (as *Gregory* noteth) withheld by good motions from answering his challenge and defiance, the subtil aduersary
 of his soule brings to his minde the offered indignities and
 wrongs receiued, and with exaggeration of each circumstance
 shewes them so intolerable, that for most part being ashamed
 of his former patience, and blushing at his first forbearance, he
 lamenteth the time by-past of reuenge, and with the dog returning to his vomite, licketh vp his malice into his stomack which he had cast away: like *Hector* in the *Iliad*, who told *Achilles* that he had oft refused his challenge indeed, but now I wil noe flie thee (saith he) as I did before, Now my courage prickes me forward to resist thee to thy face, and stand to it manfully. *ἔλοιμην ἢ κέν ἀλοίμην*, whether I kill or be killed. Now will I slay a man in my wound, and a yong man in my hurt, as cruell *Lamech* couragiously or rather outragiously vaunted, *Gen. 4. 23*.

Of which fire of contention and fury of reuenge, as Satan is himselfe the kindling coale and principall prouoker, so is the worlds reputatiō no lesse then the bellowes therof, & accessary
 abettor: for the pacate and peaceable man which is unwilling
 to reuenge, *contemptus est omnibus*, he is contemned (as truly obserued *Lactantius*) and despised of all. And because he is thought not able or not manly to defend himselfe, *habetur pro segni & inertī*, he is reputed a faint hearted lubber, a coward
 without courage, and a body without spirit and life in him. But
 he that will reuenge his iniury, *Hic fortis, hic strenuus iudicatur, hunc colunt, hunc venerantur omnes*: he is counted a stout man of
 stomacke, all honour and reuerence his courage, and feare him
 for a swashbuckler and kilcow. Which pointing of the finger,
Et dicier hic est, this is the man of valour, whetting his courage,
 puts resolution in the fist, reuenge in the hilt, and bloudshed in the blade: and this, this is it which makes them resolute with those cutters in *Seneca*, *Minus contemnemur, inquit, si vindicauerimus iniuriam*, It is for our credit and renowne to put vp
 no wrong that is offered. A late writer so complaines of the Noblemen of France, who count it their greatest disgrace if they pocket vp the least iniury without some reuenge, and
 thinke

thinke their honour is impeached, yea touched as the apple of their eye, if straightway they seeke not his death who hath wronged them. Thus their Nobilitie refuseth the honour that commeth of God alone, and seeke honour one of another. I wish English hearts were not so infected with this French disease, whose harts take no ease but while they meditate reuenge, the temples of whose heads cannot take any rest till they find out a place for reuenge, whose eye-lids cannot sleep till they see reuenge, and whose fingers itch till Satan haue taught their hands to warre and their fingers to fight his owne battels. But the foolishnesse of the flesh cannot giue her an obiection which the wisdom of the spirit cannot answer, who both by her law doth infatuate this wisdom, *Thou shalt not auenge nor be mindful of wrong, Leuit. 19. 18.* and by her Gospell of peace counts it foolishnesse with God, *See that none recompence euill for euill vnto any man, 1. Thess. 5. 15.* Vengeance is mine, saith the Lord, *Rom. 12.* He alone in the Magistrate (who is his hand and sword-bearer before him) carieth not this sword in vaine, *Rom. 13.* And me thinkes the Almighty cries here like the true mother for her owne, *Mine, it is mine,* let it not be deuided, I will recompence, saith the Lord. And therefore whosoeuer vsurping Gods right, *taketh this sword, & wresteth it so out of Gods hand,* shall perish with the sword, saith Christ our Sauour, *Mat. 26. 52.* For who so thus shedde h mans blood, by man shall his blood be shed, saith God himselfe, *Gen. 9. 6.* And if any kil with the sword, he must be killed with the sword, saith Christ his son, *Apoc. 13. 10.*

Not that Christian religion is unfit for warre because it enioyneth peace, as Machinell once did object, and maketh cowards, because it perswaderth patience. For as it bad Peter put up his sword of priuate offence into his sheath of patience and long-suffering, *Luke 22. 51.* so willed it him before, to sell his coate and buy a sword in publike defence, *vers. 36.* It maketh weaklings so valiant in Gods battell for religion, that they put to flight the armies of the aliens, *Heb. 11. 34.* and yet stronglings such cowards in mans combat of reuenge, as to giue place to wrath, and not resist iniury, *Mat. 5. 39.* But it giueth patience in time of aduersitie (*Psalme 94. 13*)

s Verse 1. 2.

v Verse 23.

x Ezek. 25. 12.
23, 24, 25.y Tom. 10. ser. 42
in Orat. Dom.

and wrong, vntill the pit be digged vp for the vngodly. It teacheth vs with *Dauid* to commit all vengeance to God with a double attribute and Epitheton, *O God the auenger, O God the auenger*, shew thy selfe clearly: stand vp thou Iudge of the world, and reward the proud after their deseruing. How shall the wicked, how shall the wicked triumph and make such proud boasting? They smite downe thy people, and trouble thine heritage. It teacheth the oppressed to rely on his iustice, that he will ^v recompence the vngodly their wickednesse, and destroy them in their owne malice. It telleth vs *God is zealous, and the Lord reuengeth, the Lord reuengeth, euen the Lord of anger. The Lord will take vengeance on his aduersaries, and he reserueth wrath for his enemies, Naum 1. 2.* And therefore he that taketh and vsurpeth the sword, shall perish with the sword, and Gods vengeance still auengeth mans reuenge. Because Edome (saith the Lord God) hath done euill by taking his vengeance vpon the house of Iudah, and hath committed great offence and reneged himselfe vpon them, therefore thus saith the Lord God, I will also execute my vengeance vpon Edome, they shall know my vengeance, saith the Lord God. And because the Philistines haue executed vengeance, and reuenged themselues with a despitefull heart to destroy it for the old hatred, therefore thus saith the Lord God, Behold I will stretch out mine hand vpon the Philistines, and I will cut off the Cherehims, and destroy the remnant of the sea coast, and I will execute great vengeance vpon them, with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance vpon them. And thus God reuenged them according to their handy-worke, in weight and measure, his eternall for their temporall vengeance, and measured to them againe as they measured to Iuda, yea a measure pressed downe, shaken together, and running ouer gaue he backe againe into their bosome. *Et libet hominem vindicare?* and hath any man now lust and courage to be reuenged? saith *Austine*: why stay the Lords leysure. The holy Martyrs, whose blood was powred forth vnto death, are not yet auenged, *Apo. 6. but they*, that is, their blood alone (like the blood of *Abel*) crieth with a loud

loud voice, How long Lord, holy and true, dost thou not iudge „
and auenge our blood on them that dwell on the earth? and it „
was answered vnto them, That they should rest for a little sea-
son, vntill their fellow seruants and brethren that should be
killed euen as they were, were fulfilled. Yea Christ himseife is
not yet all this while reuenged on his enemies, but *henceforth*
from his passion *he tarieth till his enemies be made his footstoole,*
Heb. 10. 13. At his bitter passion when he was reuiled, he reuiled
not againe, when he suffered he threatned not, but committed
it to him that iudgeth righteously, righteously indeed, for he
smote his sonnes enemies, in laying his wished blood vpon them,
and he smote them on the hinder parts, for it is to this day vpon
their children, and hath put them to a perpetuall shame. Thus
tarieth the head with his members the Lords leysure, who is
that auenger of Israell, and will recompence euery man at
length according to his workes. Who are *we* then (asketh *2. An-*
stin) that *we* should seeke reuenge? If God should seeke it of vs,
ubi remaneremus, what should become of vs, and where should
we remaine? He whom^a seuen times in a day, yea dayly and ^{a Prou.}
hourely wee offend, will not be auenged on vs, and shall we
seeke vengeance on man who hath wronged vs^b seuen times in
a day, yea though^c seuentie times seuen times iniuried vs fellow
seruants?

Beare then and forbear (aduifeth a graue^d Philosopher) be-
hold euen now is death comming which will make you equall.
What dost thou fighting and stabbing him? dost thou wish
any thing but his death whom thou wouldest reuenge? *Etsiam*
moriatur, why he shall surely die; thou loofest but thy labour,
Facere vis quod futurum est. Like those blood-thirstie^e Iewes,
thou vowest with an oath that thou wilt neither eate nor drinke
till thou hast killed him. And whereas like a^f *souldier of Iesus*
Christ (as euery Christian is called in this warfare, *2. Cor. 10. 4*)
he is here placed by his captaine in his stand and vocation; in
which^g calling he must stand and abide till he be called away,
as the^h Angell told *Ioseph*, Be there till I bring thee word; as if
thou hadst theⁱ Centurions commaund, thou sayest to this sould-
dier, *Go, and he goeth*, and sendest him from his station, *Imperatoris*,

^d *Sene. l. 3. de Ira*
c. vis.

^e *Acts 23. 14.*

^f *2. Timot. 2. 3, 4*

^g *1. Corin. 7. 20*

^h *Math. 2.*

ⁱ *Math. 8. 9.*

Imperatoris, without his Captaines leaue and Generals command. Yea, whereas his soule is cooped vp in his earthly tabernacle, like a bird that is kept vp in a cage, with *Caine* thou dissoluest his tabernacle, and violently breakest the cage, that his soule before she be called, may flie as a bird vnto the hill. Wherefore haue rather patience in the time of aduersitie, vntill the pit be digged vp for the vngodly. O tarric thou the Lords leasure, yet awhile, and he that shall come will come, and will not tarric long to fet him away. Meane while let his soule like ^k *Peter* lie in the prison of his bodie wherein it is imprisoned, till thy God send his Angell to smite him on the side with sicknes, that her chaines fall off, and then shall she come out of prison wherein she was fettered, and death the iron gate that leadeth to the holy citie, shall then open to her of it owne accord.

The consideration of which motiues if it enter not thy mind, yet *nosce teipsum*, consider but thy selfe, how nature hath framed thee a peaceable creature, and thou wilt hardly seeke reuenge. For whereas (as the ^l naturalist well obserues) she hath giuen her younger sonnes, I meane, other creatures which are but her base-borne, couerings, as bucklers to defend, and as weapons to offend their foe: as shels to the fishes of the sea, knottie barks to trees of the Forrest, hard hides to the beasts of the field, stings to the Bees, bristles to Hogges, and to Hedge-hogs their prickles, rough haire to Bears, feathers to birds, scales to fishes, and fleeces to the sheepe: yea (as the ^m oracle of nature further addes) stings to the Serpents, spurres to Cocks, horns to many beasts, teeth and tusks to Elephants and Bores, *arma vel ad innadendum vel defendendum*, their weapons of offence, or armor of defence, as he speaketh: this mother hath brought forth man (though not her eldest sonne, yet the beginning of her strength, the excellencie of her dignitie, and the excellencie of power) vnweaponed, vnarmed, vnfenced, and naked saith *Plinie*, as the God of nature first created him, and since ⁿ returneth naked into the womb of his mother the earth, as naked as he came from the belly of his mother: yea, *nudissimum omnium animalium*, most naked of all liuing creatures: as one ^q noteth, to shew, that this his mother bare not him, ^q like

Jeremie,

k Act. 12.

l Plin. nat. hist.
lib. 7. proem.

m Arist. lib. 3.
de part. animal.
cap. 1.

n Gen. 2. 25.
o Job. 1. 21.
Eccles. 5. 14.
p Arist. lib. 3.
de generat. ani-
mal cap. 4.
q Jer. 15. 10.

Jeremie, a contentious creature, and a man that striketh with the whole earth: but *ἡσυχίας*, that sonne of peace, *Luk. 10. 6.* to haue peace, and if possible, that peace with all men. At whose birth she seemes to say to her sonne of peace, as spake Christ to the raging sea, *Peace and be still, Pax huic proli,* peace be to this sonne of peace. In my frame of thy bodie I haue taught thee to be *ἡσυχῶν εἰρηνικόν*, a peaceable liuing creature: peace I leaue ^{r *Galen, infra.*} with thee, my peace I giue vnto thee. And sith indeed bodies she hath giuen creatures sutable to their soules, (as ^{f *Lib. 1. de r. su part. hum. corp. cap. 2.*} *Galen* teacheth) the frame whereof and position is correspondent to the feature of their minds & disposition: as, the Horse because he is, noble spirited and couragious, strong hooves as hard as flint: the Lyon because he is magnanimious & stout, fenced him with teeth and pawes: the Bul with hornes, which he sets vp on high and lookes with a stiffe necke: and the Bore with tuskes, which are *ὀπλὰ ξυμφοῦτα*, their naturall weapons: but to the heartlesse Hart, the Doue which is peaceable, and Hare which is a timorous creature, hath she giuen an vnfenced bodie, (for thus *ἡ δὲ δειλὴν ὕψιστην ἢ εὐσις, ὅτι ἀλκιμον ἐγύμνασεν*), neither hath nature armed the fearefull and quiet, nor vnarmed the cruell creatures: ^{s *Ouid. lib. 1. Metam.*} *Os homini sublime datum*, as he ^{u *Col. 3. 1.*} speaketh, Mans countenance being framed vpward and erect, sheweth his affections should be on things not on earth but ^{x *Gal. 4.*} *aboue*, on his mother Ierusalem ^{u *Col. 3. 1.*} *aboue*, where is such a vision of peace, that the citizens of that common-weale are of one heart, and soule and like brethren dwell together in vnitie. His countenance so comely, and his aspect so amiable, (as Pope ^{* *Bobem. lib. 3. de mor. gen. cap. 25.*} *Gregorie* seeing once the face of an Englishman, said, he was *Angliu quasi Angelus*, English as it were Angels-like, because his face like ^{y *Act. 6. 15.*} *Stephens* shone like the face of an Angel, like a glasse representeth the image of his soule, how amiable and louely it must be: which but looking thorow this glasse window of the visage, leaues there such a luster and reflexe of her beautie. The smoothnesse of his bodie betokeneth nothing lesse then the roughnesse of his mind, as the vnarmednesse of that, neither the bearing armes of this: for though nature hath giuen him an hand, which (as these two Fathers of ^{* *Arist. lib. 4. de part. animal. Ep. 10.*} *Philosophie* and ^{* *Galen loco cit.*} *Phisicke* note) is both horne and

Q

hoofe,

b *Galen. ibid.*

c *Arist. lib. 1.
politic. cap. 2.*

hoofe, sword and speare, yea all weapons vnto him, because it can take and handle all weapons of nature, and make any armor by art: yet seeing as the ^b one auereth, he is ξανός εἶς ἡνικάν κ' πολέμεικόν, a peaceable and ciuill creature, he is but (as the ^c other teacheth him) to take these weapons into his hand through wisdom and prudence for his better regiment of ciuill affaires, and that as a magistrate and Gods minitter of iustice he take the sword into his hand, to diuide iudgement aright, and giue euery one their portion of right in due season, lest if he take the sword as a magistrate of his owne mischiefe, and minitter of his owne malice, he perish with the sword, and like *Saul* at the least fall vpon his owne sword: and though authoritie hath armed him as a publike person for iustice, yet nature hath vnarmed him as a priuate man for reuenge, that as *man* he haue peace with al men, *Heb. 12*. Wherefore as the Apostle held some the glasse of nature to behold their long haire, and sent them to her shop to cut it for shame of men, *1. Cor. 11.14*. so may I bid man behold his owne naturall face in a glasse, and send him no further then to his owne shape, to cut off all brutish asperitie and roughnesse, lest he become a shame-kin of mankind. And doth not nature it selfe teach ye, that if a man haue a cruell mind as well as long haire, it is a shame vnto him? Howbeit, if nature as *man* cannot dissuade him from taking the sword, sith she hath giuen him no armor of defence, yet might religion as a Christian perswade him to put vp his sword into his sheath, seeing it prescribes him no weapons of offence. For howsoeuer as a priuate man, it bids him take armes, *Ephe. 6.13*. yet is it but the armour of defence, not any weapon of offence saue the sword of the spirit: it is but the complet armor of God, & weapons of his warfare, not carnall but spirituall, *2. Cor. 10*. to cast down not witholders but *holds*, not imagined wrongs, but his own imaginations; and things exalted not against him, but the knowledge of his God; to fight not so much against flesh as spirits; *principalities*, not Princes; not the powerfull, but powers; nor gouernors in the world; but *worldly gouernours*, which are princes of the ayre: that if he put an helmet on his head, it be of saluation to keepe it from offence, not of destruction to plot his reuenge.

revenge. If he gird about his loines, it be with the *girdle of veritie*, not *seueritie*, with his sword vpon his thigh to execute his vengeance. If he shooe his *feete*, it be with *peace* as with wooll, and with *patience* as with lead, to be slow to wrath, not with the wings of report to be swift to shed blood. If he take the shield, it be of faith and patience, to quench all the fierie darts of the wicked, not of resistance to withstand iniurie. And if he take the sword into his hand, it be the sword of the spirit, to cut away the sinne and the wrong, not of revenge to cut off the sinner.

Neuerthelesse, if thy bodily nakednesse by nature, cannot as man vnarme thine affections of revenge, nor thine armour of religion as a Christian defend thee from offence, yet if in thy swelling furie thou behold but thy naturall, or vnnaturall face rather in a glasse, in shame of thy disfigure thou wouldst go thy way from wrath, and neuer forget what maner of one thou art. For *Licet ora ipsa cernere iratorum, quorum ora, facies, vultusq, mutantur*, as *Tully* speaketh: If the angrie and wrathfull man would but behold his owne face how deformed it makes his visage, *nulla alterius indigeret admonitione*, he needed none other (saith *Crysostome*) but himselfe to reprove him. For indeed no affection hath (as *Seneca* noteth) a more vgly and ill-fauoured face, when the haire stand like bristles and stare most horribly, the eyes flash like lightning, and sparkle fire, the temples frowne with wrinkles, and gloome with cloudie browes, the nostrils snuffing with disdain, the teeth gnashing like a dogge, & *inter se acietati*, and whetting one another like the grinning of a Bore, or grinning of a Dogge, the cheekes swelling like a bladder puffed with the wind, the countenance truculent and fierce, now pale as death the blood retiring, presently red as a Turkie, it returning: the veines swelling with heate of the blood, the breathing thicke panting with sighes, the lippes trembling with threats, the tongue faltering with abrupt and imperfect speech. From which palsey of anger, they fall into the *Epilepsia* and falling sicknesse of revenge, *ut cadant ipsi vel potius in alios incidant*, that they fall downe themselves dead, or rather fall deadly vpon others. Which deformed face of anger when

d Lib. 1. 9. sic.

e Homil. 25. in
Iob.
f Lib. 3. de ira,
cap. 4.

^g Dial de ira co.
hib.

^g *Plutarch* obserued in other men, lest he should seeme terrible and vncouth to his friends, wife, children and family, he bids his boy hold him a glasse in his anger, that beholding his deformity as women do their spots, hee might correct his countenance thereby.

^h *Flor.*

We reade it fabled in that ^b author, of the Goddesse *Minerva*, that playing on a pipe which blew vp her cheekes, and being checked by a Satyre, saying, *That visage becommes thee not, lay away thy pipe*, obeyed him not then, but beholding her misshapen face in the riuer as in a glasse, threw it away in greater anger,

*I procul hinc dixit, non est mihi tibia tanti,
Vt vidit vultus Pallas in amne suos,*

ⁱ *Ouid. l. 3. de ars.*

saith the ⁱ Poet. And many angry men which haue not beleued it by report, by beholding their face in a glasse haue bene pacified and appeased: *Quibusdam iratis profuit aspexisse speculum,*

^k *Senec. l. 2. de ira*
ca. 38.

as ^k *Sextius* obserued, whose strange and sudden alteration of countenance hath so affrighted them, that they knew not themselves, as said the said ^l Poet,

^l *Ouid. ibid.*

*Vos quoque si media speculum spectetis in ira,
Cognoscet faciem vix satis vlla suam.*

And how little of their inward deformitie in mind (saith *Seneca*) did that image reflect and the glasse represent? *Qualem intra putas esse animum, cuius extra imago tam fœda est?* what a one within doest thou thinke is the mind, whose outward face is so deformed? How much more within the breast lies there a more terrible countenance, a more cruell aspect, a more vgly spirit, and a more deformed face? For if the whited tombe and painted sepulcher be so ilfavoured without, how filthy may we thinke is the iniquitie and dead bones of rancor and rottennes within? If the mind it selfe could be shewed, and shine thorough any matter transparent, *Intuentes nos confunderet*, it would confound vs with shame when we beheld it, and as she seeing her misshape and monstrous metamorphosis in a wel, started with affright, *Sese exterius fugit*, it would for feare runne away from her selfe. Whose foulnesse and disfigure if through bones and flesh

flesh with other impediments it seeme so great and monstrous;
Quid sinudus ostenderetur? what if she were bare of these fig-
 leaues that her nakednesse might appeare? Surely she would be
 ashamed with *Eue*, and like the deformed woman loath while
 she lookes on her selfe in a glasse. Thus wrathfull anger leaueth
 man quite dead in sinne while he liueth a sinner: thus maketh it
 the liuely image of God that anatomic of sinne, *Rom. 3.* tak-
 ing the feare of God from before his eyes, filling his mouth
 full of cursing and bitternesse, vsing his tongue to deceiue, put-
 ting Aspes poison vnder his lips, making his feete swift to shed
 blood: and when he is thus dead in trespases and sins, she puts
 his filthinesse and dead bones in a whited toombe and painted
 sepulcher. Thus all his members (as the Psalmist speakes) are
 out of ioynt, and from head to the foote, nothing but wounds
 and swelling and sores full of corruption, thus are all his mem-
 bers weapons of vnrighteousnesse, to serue sinne and reuenge
 in the lust thereof: as if man with his members were nothing
 but *corpus peccati*, that dead body of sinne, *Rom. 6. 6.* fit for the
 graue and pit of destruction. For as the corporall sicknes is most
 dangerous, and declining to the first death of the body, which
 maketh the sickmans face most vnlike it selfe, as *Plutarch* out
 of *Hippocrates* hath obserued: so the spiteful angrieman, sith he
 changeth his liuely colour of countenance into the palenesse
 of death, doth argue to others, and might to himselfe, that his
 soule is very heauie and sicke vnto the second death, of whom
 I cannot say, The maide is not dead but sleepeth; but like the vo-
 luptuous widdow (*1. Tim. 5. 6.*) diuorced from her God by the
 death of grace, she is dead in the spirit while she liueth in the bo-
 die, and her *σῶμα* is but *σῶμα*, her bodie but a sepulcher, where-
 in (as our Sauiour speakeith) the dead doth burie her dead, *Mat.*
23. 27.

Wherefore if this swelling one against another condemned by
 Saint *Paul*, be so deformed in the conception of malice and
 trauell of mischiese, how vgly (may we thinke) is reuenge the
 monster it selfe at the birth, when they bring forth vngodlinesse
 in the field? Neuerthelesse if beholding thus thy naturall face
 in a glasse, thou blushest not at thy selfe, but going thy way
 for-

forgettest immediatly what manner of one thou art: yet if thou wouldest view thy soules face in the glasse of Gods word, and looke into the perfect law of libertie, *James* 1.25. thou shouldst find therein like that in the law, *Exod.* 28. as a glasse to shew thee her spots, so a *lauer* of liuing water to wash away her filth. And certainly, if as *Gregorie Nazianzen* often read *Ieremies* Lamentations to coole his heate of pride in the sunne. shine of prosperitie, thou woldest in thy heate of anger and fire of wrath but reade the lamentable end of those reuengers, *Ammon*, *Moab*, *Seir*, *Idumea* and the *Philistims*, *Ezek.* 25. it would allay thy heate, if not set on fire of hell, and abate, yea turne thy sharpest edge of reuenge, if not desperate to run headlong on the pikes of Gods displeasure.

o *Orat.* 1. de re-
conci. Monach.

p *Li. 2. conf.* c. 12

q *Lib. 2. cap.* 2.

We reade of Saint *Austine*, that being prone in his youth (as he^r confesseth) and ready to coole his lust with the act of vncleannesse, preuented by grace he was warned by a voice from heauen, saying, *Take up and reade, take up the Bible and reade:* whē being directed by the finger of God to that sentence of Saint *Paul*, *Not in chambering and wantonnesse*, *Rom.* 13. 13. he so beheld in this glasse the foule face of his soule, that it was a lauer also of pure water to wash it of this vncleannesse. And if when thou art readie to satisfie thy lust in the heate of reuenge, thou wouldest but looke her face in the next sentence of S. *Paul*, *Neither in strife and envying*, if thou wert not past grace, it would make strife against thy strife; enuie thy enuious mind, hate thine owne hatred, and maligne thine owne malice. Or if thou requir-est a comment on that text, that *Father* doth aduise thee to reade the first Epistle of Saint *Iohn*, wherein charitie and loue is most commaunded, and in no Epistle (as he speaketh) more commended. For though the whole Scripture be an Epistle from God to man, to loue the one aboue all, and the other as himselfe, *Math.* 22. yet *nunquam hac Epistola ardentior est ad commendandam charitatem*, no Epistle is there more earnest and hotter for loue (as he speaketh) then this of the beloued Disciple, who leaned so on the breast of Christ Iesus, that he seemed to sucke the teates of his loue. In which perfect law of libertie, yet must thou not looke, as that foole in Saint *James* be-
held

1 *Tract.* 5. in *epi.*
Iohann.

2 *Greg.* 1. 4. cap. 24

3 *Tract.* 8. in *eu.*

held his naturall face in the glasse, to forget when thou art gone what manner of one thou wast: but as the framers of the Iewish Cabala adde this Selah to their reader at the end of euery sentence, *Reputa apud te*, consider what thou readest; so must thou therein at euery period and precept of loue remember that Selah of our Sauour, *Let him that readeth consider it*, *Matthew 24. 15.*

But if thou be of that gracelesse spirit, that with * *Iulian* the Apostate thou answerest ἀνέγνω, ἔγνω, κατέγνω, I haue read, vnderstood, and disallow it: I must answer thee as *Appollinaris* did him, ἀνέγνω, ἀλλ' ἔκ ἔγνω, εἰ γὰρ ἔγνω, ἔκ ἀν κατέγνω, thou hast read it indeed, but not vnderstood it, for if thou hadst, thou wouldst not haue disallowed to obey it; yet if thou dashest this glasse against the wall for shewing thee thy spots and blemishes of the mind: if through pride of the flesh and worldly reputatiō thou refuse this humilitie of the spirit, and as * *Blasam* the blind Seer beat the Asse, for seeing the Angell staying him from going to curse, which himself did not see: so thy worldly wisdom checketh this * *foolishnes of preaching*, for shewing thee this Angell which might stay thee from reuenge; yet must thou thus be a *foole that thou maist be wise*, seeing this foolishnesse of God condemnes those wages of vnrighteousnesse in worldly wisdom, as the Asse speaking with mans voice forbade the foolishnesse of the Prophet, *2. Pet. 2. 16. Vincamur quò vincamus*, let vs here be conquered (saith a * *Father*) that we may ouercome; seeing *hic vinci quam vincere est prestantius*, in this cause to loose, is to winne the victorie, as * *Chrysostome* auerreteth. Go not forth to fight, and thou hast wonne the field: strue not, and thou art crowned: make thine aduersary admire thine inuincible patience, that he may report himself without fight to be ouercome of thy long-sufferance and longanimitie. And this is indeede the life of loue, and soule of Christian charitie, To loue of whom it is hated, to honour of whom it is contemned, to blesse of who it is cursed, and to do good vnto him of whom it is persecuted & wronged, saith *Austin*, if he be not the putatiue father of that book. For these are the true proprieties of loue, saith *Saint Paul*, it is *patient*, it is *construous*, it seeketh not her owne, it enuieth

* *Sermon 45. a. 17*

v *Numb. 22. 27*

x *1. Corint. 1. 21*

y *1. Corint. 3. 18*

z *Maxim. 6. 1. 3. de pace.*

a *Homil. 85. in Math. 16.*

b *Lib. de amicit. ca. 16.*

c Lib. 5. super
Luc. 6.

not, and it is not prouoked to anger, 1. Cor. 13. And if it be *patient* saith *Ambrose*, *debet patientiam verberanti*, it must turne the other cheeke to him that smiteth, *Mat. 5.* If it be curteous, it must not render rebuke for rebuke, 1. *Pet. 3.9.* If it *seeke not her owne*, it must not forbid to take the coate also, *Luk. 6.* If it enuy not, it must not hate her enemy, *Leuit. 19.* If it be not prouoked to anger, it must not be angrie without a cause, *Mat. 5. 22.* and if it endure *all things*, it should not resist iniurie, *Vers. 39.* Which saying if it seeme so hard to flesh & blood, that she cannot heare it, the Apostle sweeteneth her bitter potion with fine comforts and counterpoisons, 1. *Pe. 2.* For first this *is thank-worthy and acceptable to God, if a man endure grieve, and wrong suffering wrongfully.* And if this hope of reward cannot induce vs, let vs secondly consider, that it is exacted as a dutie, *for herewith are ye called*

d Rom. 8. 29.

to be ^d like the image of his Sonne, and *conformable to your head.* For what disproportion should this be, that in the heads passion, the members should haue no compassion? What analogie that the head should be crowned with thornes, *Mat. 27.* and the members be crowned with rose-buds? *Wisdom. 2. 8.* What

e Ioh 11. 33-35.
f Rom. 12. 15.

reason, the head ^e should haue that dolefull sympathie, to weep with them that weepe, and the members that Stoicall apathie, to feele no grieve and sorrow: or rather that antipathie mentioned of some by ^f *Chrysostome*: To reioyce with him that wept, and wept not with his eyes alone, but with all his members tears

g Homil. 53. ad
pop. Antioch.

of blood, and droppes of sweat? as ^h *Bernard* speaketh. And if his most pathetical crosses cannot crucifie vs with Christ which are Christians, yet seeing thirdly, *he suffered for vs*, what reason but like *Paul* we suffer for Christ, who hath left vs an ensample to follow his steppes to mount Caluarie? And this so much

i 1. Pet. 3. 12.

more willingly should we ⁱ *suffer with Christ*, because when he did no sinne, neither was there found any guile in his mouth, with the good ^k theefe we may truly confesse, that we are indeed righteously here on the crosse of wrong-suffering, and receiue things worthie of that we haue done, but this man hath done nothing amisse. And if thou doest hope for reuenge, thou must commit with *Dauid* thy cause vnto God the Iudge of right, as

k Luk. 23. 41.

Christ committed it to him that indgeth righteously: who seeing
he

he is the *anenger*, the *auenger* of Israell, *Psal.* 94. 1. he will in due time shew himselfe clearly, though the wicked, the wicked do long triumph, though they speake disdainefully, and make such proud boasting, though they smite downe his people and trouble his heritage, though they murder the widow and put the fatherlesse to death, and say, Tush, the Lord shall not see, neither shall the God of *Iaakob* regard it: though they gather them together against the soule of the righteous, & condemne the innocent bloud, yet *at the last iudgement shall returne to iustice*, to render tribulation to them that trouble you, and to you which are troubled, rest, 2. *Thef.* 1. And when the Iudge of the world shall exalt himselfe to render the proud after their deserving, then will he recompence these men their wickednes, and destroy them in their owne malice: yea the Lord our God shal destroy them. Till which time of iudgement, we must put vp our sword of reuenge into his sheath (as I said) of patience, and of long-suffering, and commit our reuenge to whom we committed our reward, our hope, and our haven of rest: whereto till then like his disciples on the lake, must we saile with a contrarie weather of *doing good for euill*, *Mat.* 5. 44. So sailed the maister and Pilot of his ship against the raging and tossing waues of *Iudax*: for when they went about his death and temporall destruction, he went about their life and eternall saluation: when they crowned him with thornes, he strove to crowne them with glorie: when they gaue him vineger to drinke on a stalke of Hyssope, he gaue them his bloud to drinke, to purge them with Hyssope as *Dauid* speaketh, and make them whiter then snow, *Psal.* 51. Thus sailed the Apostles and mariners themselues: we are persecuted and buffeted, and we suffer it, 1. *Cor.* 4. and thus all passengers bound for heauen the haven of their hope, and harbor of their rest, like *Pauls* mariners, *Act.* 27. must keepe a straight course, though wind and weather be contrarie, *do good to them that hurt you*, *Luk.* 6. 27. Wrest not then this sword of reuengeance out of his hand to whom vengeance belongeth, lest thou grieue and make sad the spirit of God, *Ephes.* 4. 30. Even bloudthirstie *Esaü* would not be auenged on *Iaakob* so long as his father was aliue, lest it should grieue old *Isaac*, and

bring his gray head with sorrow to the graue, *Gen. 27. 41.* And must lesse must thou auenge thee to grieue the holy spirit of God who hath begotten thee, lest thou bring not the ¹ auncient of dayes to his graue, who is the ² liuing God, and ³ hueth for euer, but thy selfe to *Sheol*, the graue of hell, and pit of destruction.

Thou sayest, thou wouldst beate and kill such a foe, if it were not for his maister whose cloth he weareth, and whose cognisance he beareth. And how darst thou murther or beate his seruant whether blessed or cursed, whether of the ⁴ right hand or left, whether like the ⁵ Centurions seruants of going or coming, go ye cursed, or come ye blessed, (for these ⁶ also are his attendants to serue him) which beare his badge, yea the very image of himselfe? How darst thou clippe the Lords coine, and deface that image and superscription, which his owne finger hath stamped on them, whether pure or reprobate siluer, whether currant gold or counterfeit slippes, seeing he hath such compassion on them, that he will auenge the blood of all his seruants, *Deut. 32. 36.* and *34.* Neither must thou thinke it more lawfull to beate or misuse *minimum sanctorum*, as the ⁷ Apostle speaketh, the least in his kingdome, *Mat. 11. 11.* though he were *blacke* as the spouse speaketh, euen the scull in his kitchen, and of-scouring of all things: for whatsoeuer is done to the least of his, he counts it done to himselfe, *Mat. 25.* yea the but touching of them, is the touching of him, yea of his dearest part, his eye, and of that the most precious peece, the very apple of his eye, *Zac. 2. 8.* Nay, if thou knewest him to be a vessell of earth and drosse to dishonour, and not of gold and siluer to the honour of his maker, yet how darest thou dash him in peeces like a potters vessell, seeing he beareth the image of him that created him: I say, the image of God that created him? For though when first he coyned man of the earth, and stamped vpon him his owne image, of essence to be a nature eternall and spirituall in soule: and of the *qualities* of ⁸ holinesse and righteousness, whereby he is partaker of the diuine nature, *2. Pet. 1.* and of his attributes of power to be his Viceroy in this inferior world, *Gen. 1. 26. Psal. 8. 6.* Though I say, when he first stamped

[*Dan. 7. 22.*

Ios. 3. 10.

Deut. 32. 40.

Mat. 25. 34. 41.

Mat. 8. 9.

Ier. 25. 9.

Ephes. 3. 18.

Iuw. in Gen. 1. 26.

Eph. 4. 24.

ped this three-fold image on man, *Gen. 5.* 1. man by his fall * de-
 faced that of holinesse and righteousnes, and imprinted his *owne*
 image of another stampe, which was vnrighteousnesse and im-
 puritie in his posteritie, *Verf. 3.* yet in respect of the two other
 parts of this print, *spirituall eternitie* of soule, and *powerfull soue-*
raigntie in bodie ouer creatures, euery man without exception
carrieth the image of God, 1. Cor. 11. 7. and though he be but
 brasse and (as I said) reprobate siluer: *Quilibet effigiem Caesaris*
assis habet, Euery asse and idiot hath the image and superscrip-
 tion of this heauenly *Caesar* and Emperor of the world. Which
 seeing by man-slaughter and murther, by wrath and reuenge,
 thou wholly doest deface, as his essence to thy power of eternall
 being, in killing his body, though thou canst not kill his soule:
 as it is of those diuine qualities, by blasting his fruit in the blade,
 and cutting off his growth and ripening in holinesse and righ-
 teousnesse to the image of him that created him, *Col. 3. 10.* And
 thirdly his soueraigntie and Lordship that his kingdome ouer
 creatures by thy meanes is now departed from him. I his shold
 so bridle thine hand from breaking downe this image, as it
 kept * *Dauid* from laying hands on *Saul*, because he was the x *1. Sam. 24. 7.*
Lords annointed. We reuerence and dare not deface the kings
 picture in which his resemblings, and disposition, & maiestie is
 but partly deciphered, and how then may we aduenture to de-
 stroy man, who as * *Iames* speaks is made after the similitude of God, y *1. Iam. 3. 9.*
 in essence, and qualtie, and power of his creator? And this if
 thou doest, what may we thinke, but that as *Sathan* shewed
 his hatred to God, when he destroyed Christ the * *image of the* z *Col. 1. 15.*
inuisible God, and * *the engrauen forme of his person*: so thou ha- a *Heb. 1. 3.*
 test him that did beget, when thus thou defacest him that is be-
 gotten, *1. Iob. 5.* What can be imagined, if charitie were thy
 Iudge, but as the *Pardale* sheweth her malice to man, when in
 wrath she teareth that paper wherein she seeth his picture: so
 thou bewrayest thy hatred to God, when thou destroyest man
 wherein thou beholdest his image, *1. Iob. 4.* Wherefore as he
 said of the body of wicked *Iezabell*, Let vs vse her honourably,
 for she is a kings daughter by procreation, *2. King. 9.* so must thou
 not dishonorably misuse man how wicked soeuer, sith he is the

* Eph 4. 24.
 Col. 3. 10.

x 1. Sam. 24. 7.

y 1. Iam. 3. 9.

z Col. 1. 15.

a Heb. 1. 3.

* Basil serm. de
 ira & inuidia.

King of kings his sonne by creation, *Esa.* 64. but as the Apostle spake of the Iewes though apostates, he is *to be beloued for the fathers sake*, *Rom.* 11. 28.

Howbeit, if neither the view of thy face in a glasse can make thy wrath blush as a man, nor thy looke in the perfect law of libertie, as in a myrror can change thee into the same image, from malice to mildnesse, from enmitie to amitie, from furie to friendship, from glorie of nature to glorie of grace, as by the spirit of the Lord: but with bloody *Lamech* still in thy rage thou doest outrage, I wold slay a man in my wound, and a yong man in mine hurt. If *Cain* be auenged seuen fold, surely *Lamech* seuentie times seuen-fold: yet when thus thou hearest thy self out of tune, out of concord and harmony of loue, I wish before thou go soorth to reuenge, with *Clinias* the Pythagorean, or with *Achilles* in the *Iliad*, thou woldst pulsare citharam, like the Psalmist call for the merry harpe with the lute, that the concord of it may drowne that discord with thy brother, and the harmony of its strings tune the affections of thy mind and heart-strings which now iarre with thy neighbor. For as *David* by playing vpon his harp draue the euill spirit of frenzie from *Saul* that was vpon him: so an instrument of musicke, or if thou canst not play, singing of a Psalme of *David*, will expell the euill spirit of furie that rageth in thy mind: *ἡ ἀλκὴ τοῦ θυμοῦ*, or a Psalme of *David* saith *S.^h Basil* is mirth of the mind, tranquillitie of the soule, a white wand or the embassador of peace, a ruler of the affections, a procurer of charitie, and reconciler of loue, a composer of strifes, and bridler of rage: neither is there any so troubled in mind, and disturbed in thought, which if he take the Psalmes, may not straight be appeased. For hereby all perturbations and impetuous affections of the mind, which ouer-rule men many wayes in this life, are quite rooted out. And herein *ὡς περ ἐν κοινῷ ἰατρείῳ*, as in a common Apothecaries shoppe may the furious man find oyntment of loue more sweet and precious then the oyntment of *Aaron*, which the dead flies of malice, hatred, and enuie cannot cause to stinke, nor putrifie the oyntment of this Apothecarie: so plentiful is this shoppe of loue, and boxe of Spikenard, that as it is

the

the store-house of the lawe, so it is annointed with the oyle of gladnesse aboue his fellowes. And when thou art wrathfull and raging toward thy enemy, ⁱ *Athanasius* aduiseⁱ *Opusculum Psal.* thee to reade often the seuentie first Psalme as a medicine for thy disease.

Now if nothing I haue said can mitigate thy rage, but to the field thou wilt go, and like that brauing chaulenger of *Gath* thou desirest a combat and defiest thy foe, why boatest thou in thy wickednesse, O man of power? What wilt thou do, O mightie man (saith ^h *Austine*) what wilt thou do? thou keepest a great bragging; thou wilt, yea that thou wilt, kill a man: *Hoc & Scorpions, hoc & una febris, hoc & fungus malus potest*: Alas poore brags, a Scorpion can do this, this one feuer, or the snuffe of a candle could effect. One kernell of a grape could choke *Anacreon*: the yolke of an egge could stifle *Sausseus*: a fish-bone *Tarquinius Priscus*, a peare *Drusus Pompeius*, an haire in his milke *Fabius* the Senator, a smoke *Catulus* the Orator, the hot sun *Chrysostome*, and a crumme of bread *Goodwin* Earle of Kent. *Haccine redacta est omnis potentia tua ut uno malo fungo coequetur?* Is all thy bragging power come to this (saith *Austine*) that its but equall with the smell of a snuffe, with the sting of a Scorpion, with the fit of a feuer, with the stone of a grape, with the yolk of an egge, with the bone of a fish, with a peece of a peare, with an haire of the head, with the smoake of a fire, with the heate of the Sunne, and with a crumme of bread?

Heare therefore thou man of blood, who like those blood-thirstie votaries in the *Aetes*, swearest thou wilt neither eate nor drinke till thou hast killed, till thou hast eaten vp thy brother as it were bread, and quenched thy thirst with his blood. Harken O man of reuenge, who proclaimest with that voice of vengeance, *I will do to him as he hath done to me*, I will recompence euery man according to his workes: and wresting that *legem talionis, Exodus 1. 24.* threatnest before heauen and earth that thou wilt haue life for life, eye for eye, tooth for tooth, hand for hand, foote for foote, burning for burning, wound for wound, and stripe for stripe, though it was but giuen by a foole: like *Crespius* the wraighter, who would not put vp a blow at the

l *Plin. nat. hist. lib. 7. ca. 7. Val. Max. lib. 9. cap. 12.*
m *Fulg. l. 9. c. 12.*
n *Guido.*
o *Fulg. ibid.*
p *Plin. ibid.*
q *Plin. lib. 17. & Florin. lib. 3. c. 23.*
r *Pallia & Suid.*
s *Polud. Virgil. lib. 1. Angl.*

r *Plut. dial. de ira*
colub.

heelcs of an asse, but like an asse kickt her again with his heelcs. Know thou assuredly, that as *Lamech* slue a man in his wound, or as the Hebrew reades it, לחכות to the wounding of himselfe, that is, the wounding of his owne conscience (saith *Ferus*) and hurt of his soule, *Gen.* 4. 23: so thou art a man-slayer both of him and thy self, seeing after it thou abidest in death, 1. *Iob.* 3. 14. Thus reuengefull wrath *dat pœnas dum exigit*, with her owne staffe is she beaten (saith *Seneca*) while she beateth. ^a *Ea depri-*
^{v Li. 3 de Ira. c. 5} mens *qua mergi nisi cum mergente non possunt*, striuing like a mil-
^{x Cap. 3.} stone about his necke to drowne him which cannot be drow-
 ned without the drowner also. For as we reade in *Aristophanes* of the earthen pot, which by dashing against another pot, burst
^{y Idem cap. 42.} it selfe in peeces: so we forgetfull of our weaknesse, *adfrangen-*
^{z Jeremy. 18. 6.} dum *fragiles confurgimus*, while we dash our brittle bodies one
 against another, both these earthen pots are shiuered to scraps:
 and therefore woe to the pot sheard that strineth with the pot sheards
 of the earth, *Esai* 45. 9. Thus as strongest poison first breaketh
 the vessell which holds it before it hurt another: so anger (saith
Eliphas) doubtlesse anger killeth the foolish, and enuie slayeth
 the ideot, *Iob* 5. 2.

And therefore *Dauid* (saith a ^a writer) compareth his ene-
 mies to bees, *Psal.* 118. which as ^b *Aristotle* and ^c *Plinie* both ob-
 serue) by stinging others exentorate, and therewith shed forth
 their owne bowels, *Animasq; in vulnere ponunt*, and loose their
 liues by ther stinging. And it is as true in reuenge, she sailes
 with her owne wings, and dasheth on that rocke, whereon she
 makes shipwracke of faith and a good conscience. The reuen-
 ger like the bee, he hath a reaction or repassiõ rather, and recei-
 neth the wrong that he hath done, *Col.* 3. 25. and while he seeks
 vengeance on man, finds vengeance of God, *Eccles.* 28. 1. While
 he shooteth his sting of reuenge, he doth euiscerate himselfe of
 those bowels of mercie, kindnesse, humilitie, meeknesse, long-
 suffering and forbearance, *Colos.* 3. 12. *Animamq; in vulnere po-*
^{d Ser. 16 de ver. Bom.} nit, and looseth his soule in the wound of his foe. *Alium ladic*
extrinsecus & se vastat intrinsecus, saith ^d *Austine*, like the bees
 outward stinging he onely kills the bodie of his foe, but like her
 inward bowelling kils the soule of himself, and casteth both bo-
 die

^a Io. Hu in hunc
locum.

^b Lib. 9 de hist.
animal cap 40.

^c Ls 11. uat. hist.
ca. 18.

die and soule into hell fire. And therefore would *Chrysostome* e Homil 68 ad
pop. Antioch. haue vs be warned by the Bee, and by her example be weaned from reuenge: Doest thou not see the Bee (saith that Father) how she dies by her stinging? By that liuing creature doth God teach vs that we wound not our brethren, for we do it through our owne sides, and perchance like the Bee we hurt them but little, but we our selues shall be no more, no more then that creature.

Hearethis also thou bloody stabber, who beyond the law of retaliation exactest not onely a tooth for a tooth, and an eye for an eye, *Deut.* 19. but like *Ioab* repayest a stabbe for a lie, a wound for a word: with *Lamech* for a small hurt wilt slay a man, and not onely mete to them as they measured to thee, but an Ephra of wrongs for an Hin of iniuries, and (as *Basil* out of the Gospell speaketh) from thy seperfluitie of maliciousnesse giue *mensuram superfluentem*, a measure running ouer into their bosome. I wish thou wouldst learne of Christ our Sauour, who as a lambe before his both shearer and slayer, was so dumbe that he opened not his mouth to reuile when he was reuiled, nor so much as threatned when he felt the stab of their speare, *1. Pet.* 2. But if thou wilt not learne clemencie of the Lambe of God, yet learne it for shame of crueltie it selfe, of the Lion of the field, who (as *Alian* noteth) is so iust in his cruel ie, that he keepees an equall meane and measure of reuenging hisemie: or though he see a man shoote at him and deadly pursue him, yet (as *Aristotle* and *Plinie* both obserue) if the archer do not wound him, he neither wounds him if he catch him in his pawes, but shakes him onely without hurt, and throwing him downe when he hath thus affrayed him, lets him go free. And if thou wilt not be more cruell then crueltie it selfe, and from thy Britissh clemencie degenerate into more then brutish rueltie, at least be as gentle as the roring Lion, who seemes ere to exhort thee with that voice of the lambe, *Math.* 11, 29. *Take my yoke on thee, and learne of me that am lowly and meeke to my foe.* For there is none (saith *Adiantum*) who had not rather die then be transformed into any shape and feature of a beast, though he might retaine the mind of a man: and how much

f Orat 9. de ira
e inuic.
g Luke 6. 38.

h Li. 9. de hist. animal. c. p. 44.
i Lib 8. nat. hist. c. 16.

k Lib 5. de inuic. c. 1.

„ much more is it wretched to haue the mind of a beast in the
 „ forme of a man, sith the soule so much excelleth the body? But
 „ alas, *Aspernantur corpora beluarum quibus sunt ipsi saniores*, they
 „ disdainfully abhorre the bodily shape of wilde beastes, who are
 „ themselves more sauage and cruell then they: and so much
 please themselves in that they are men, of whom they carrie
 nothing but the outware lineaments and figure.

Wherefore to conclude this point, which thou regardest
 not a point, if nothing that is said can end thy contention and
 reuenge, yet as the wise man aduise thee, *Remember thine end*
and thou wilt let enmitie passe, *Eccles. 28.6*. For like as when the
 bees fall out and fight among themselves, *Dimicatio iniecti pul-*
ueris tota desinitur, the throwing of a litle dust vpon them (saith
¹*Plinie*) endeth all their deadly strife: so *cogitatio mortalitatis*,
 the thought of death (saith ^m*Seneca*) the remembrance of this
 generall mortalitie by plague and pestilence, say I, which thus
 long hath toled for her last gasp, & might now (me thinks) ring
 out at last the death of all malice, might bury all wrongs in the
 graue of obliuion neuer to rise againe. And indeed, *Se de hoc*
mundo quotidie migraturum credere (as ⁿone speaketh) to thinke
 this day of his strife may be the last of his life, is a common pe-
 remptory and killer of all iarres, & *omnium comprimet motus*,
 and will still the most turbulent sticklers. And howsoeuer the
 remembrance of dust and death cannot bridle the mightie buls
 of Basan, who set vp their horne on high, and speake with a
 stiffe-neck; but like those buls in ^o*Plutarch*, *Ad pugnam se pul-*
uere conspergunt ut magis irritati ferociant, sprinkle this dust of
 mortalitie on their faces to whet their courage to the combat.
 And as the Lion beateth himselfe with his taile to set an edge
 on his wrath; so they *remember their end* to hasten their swift
 reuenge, like that ^pLion of might, who conquered the roing
 Lion. Let me loose my life with the Philistines, yet *iam par a-*
cerrimum media mors dirimet (saith *Seneca*) euen now wil death
 steppe betweene these two hot spurres and part the fray. And
 though no remembrance of death could extinguish the memo-
 rie of iniuries betweene them, yet *iniecti pulueris*, cast but a lit-
 tie dust of the graue vpon their heads, & then are they as quiste

¹ Li. xi. nat. hist.
 ca. 17.
^m Lib. 3 de Ira
 cap. 42.

ⁿ Abbas. Ioseph.
 de amicis. collat.
 13. cap. 6.

^o De solari. Ani-
 mad.

^p Iudg. 16. 30.

as a Bee, and now their hatred and their enuie is perished, saith *Salomon*, *Eccles. 9. 6.* But let vs (beloued Christian) who haue better learned Christ, let vs leaue off wrath and let go displeasure, before they leaue and let go vs at our death. Let vs die to our malice, least it die to vs, and leaue as our bodies with the merewand in the graue, so our soules with the rod of Gods wrath in the lowest pit. Let vs bury it in our life, that at our death we may go to our graue in peace, and in peace with all men. Let our loue awake that sleepeth, and stand vp from the dead, that is interred. And seeing a friend must *πραγτινδν εινα*, as the naturall man telleth Gentils, and friendship worke through, as the spirituall man teacheth Christians. Let our friendship shew it selfe, *ἐννοία μὴ λαθάνεσθαι*, a beneuolence not latent and lurking, but patent and working in the deeds of reconcilement, and be reconciled not in word and tongue onely, but in worke and in deede.

*q. Arist. lib. 2.
Rhetoric.
r Galat. 5.*

*f. Arist. lib. 3. Eth.
c. 2.*

Yet here (beloued) must we not stay in these *Sancta* and holy places of vnitie, where is but the candlestick of concord, and shewbread of friendship: for there is a *Iudas* that can not onely kisse with his mouth, but embrace too with his armes and workes of loue when his heart is farre from vs. And therefore thirdly this agreement must enter into the heart the holiest of all, where is the hidden Manna and hidden man too, the arke of this testimonie, and the mercie-seate of reconcilement. For as she said to *Sampson*, *How canst thou say, I loue thee, when thine heart is not with me?* *Iudg. 16.* so how canst thou truly affect and be friends with thy brother, who staying him in the atrium and sanctuary of thy loue, shuttest vp thy heart from him, and scant once a yeare admittest him into this holiest of all? The Lord by his Apostle commaunds thee this last, but not least degree of agreement, *1. Iohn 3. 18.* Let vs loue not in word, and like treacherous *Ioub* by workes deny it; neither in tongue onely with traiterous *Iudas* to giue good words with our mouth, and curse with our hearts: but as in deed against the former, so in truth, that is, sincerely from the heart against the latter, saith *Lyra* on these words: which is loue indeed out of a pure heart, *1. Tim. 1. 5.* Christian without dissimulation, saith *Paul*: brotherly with-

*3. reconcilement
intentionall.*

1 Rom. 12. 9.

w 1. Peter 1. 22.

x Tract. 6. in epi.
Iohis

y 1. Corinth. 13.

z Aug. lib 21
de ciuit. Dei. ca. 5

a Mathew 6. 1.
b Luke 14. 13.

c Ferus in 1. Ioh.
3. 18.

d Ruth 1. 16.

e rom. 10. born 27
f in Psal. 104.

out faining, from a pure heart feruently, saith ^v Peter. For though men, not onely speake with the tongue of men and Angels to their brethren, but euen giue all their goods to their enemies, yet (as ^x *Austine* out of Saint ^y Paul collecteth truly) if they haue not this feruent loue out of a pure heart, it profiteth them nothing, because though it be in deed, yet not ἀληθία, in truth: not before God; who seeth their hearts, and knoweth their roote to be rottennesse; but before men, who iudging the tree by her fruite, are eistloones deceiued with ^z apples of Sodome, that sceme ripe to be taken, but being rotten within, turne to ashes and smote when they are touched. Whereas then many exhibite their beneficence when their beneuolence is inhibited; some like the ^a Pharisees to be seene of men, and some like those ^b feasters to receiue the like againe: both these haue *opus non veritatem*, saith a ^c writer, they loue indeed before men, who looke on the outside, but not before God, who beholdeth the inside of the platter, whereas their left hand of worldly respect should not haue a finger in their giues of loue, nor so much as know (saith S. *Austine*) what their right hand of pure conscience and sinceritie; doth but as feruently to loue in God their friend, so hartily for God their foe, whose image and superscription he beareth. Which loue of God *aboue all*, seeing it begetteth the loue of *our neighbor as our self*, Mat. 22. like ^d Naomi and Ruth they will not be parted, but the daughter professeth to her mother as *Ruth* did to *Naomi*, Whither thou goest I will go, and where thou dwellest I will dwell, thy people shall be my people, and where thou diest I will die. And therefore as those paire of Turtle-doues or two yong Pigeons, were ioynly a legall oblation for Christ, Luk. 2. so must these two both together be an Evangelical sacrifice of Christians, 1. Iohn 4. 21. And if the one Doue come alone without her mate, she shal not be receiued into the ark of Gods rest, nether wil he put forth his hand to receiue her, vnlesse she bring an Oliue branch of peace in her mouth, and of peace with all men, Heb. 12. 14. Which *two wings of charitie* (to vse the words of Saint ^e *Austine*) seeing as ^f elsewhere he noteth, they are the *two wings* of the soule, which were giuen to that Eagle the Church of God, that she might flie from the Serpent

into

into her place, *Apoc. 12.* we should wish them the more, and pray with *David*, that we had the wings of a Dove, that we might flie away to the hill from whence cometh our helpe, and be at rest: because though these two be commanded loues, and so a burden, yet are they not ^g grievous, but as wings they are light, *Mat. 11.* ^g *1. Iohn 5.* faith the Dove that was couered with siluer wings, and her feathers like gold. *Onus est sed leue*, a burden they are, but a light one, faith ⁿ *Austine*, and though commandements of God, yet ^h *Ser. 24. de uir. Apost.* not grievous to the godly: *Non pondus onerati, sed ala volaturi*, not burdens such as beastes do carry, but such as wings are to birds: *Portant illas in terra, & portantur ab illis in cælum*, if these wings wee carry here on earth, they will carry vs vp into heauen.

One tearmes them *Pedes anima*, the two feete of the soule, whereby she runneth the race that is set before her, and walketh in loue; on either whereof if she halt like lame ⁱ *Melphiboseth*, she shall fall in the way, or rather for her halting be turned out of the way. And therefore confessed *Paul* himselfe, that though he had the right foote of his soule, to loue God so dearly as to giue his body to be burned, and wanted yet the left foote of loue to his neighbour, it would profit him nothing, *1. Corinth. 13.* Teaching vs thereby to make straight steppes, not with one foote alone, but with both our feete, in following, as holinesse toward God, so peace with all men, least that which is halting be turned out of the way, *Hebr. 12, 13, 14.* Like the two blessed ^k Apostles *Peter* and *John*, they must runne to Christ ^k *Iohn 20. 4.* both together, though the loue of God like the beloued Disciple must runne before. For as the Apostle hath ^l *shod* both our feet with the preparation of peace to run the way of his commandements: so this is the way through which thou must run vnto life, *That he which loueth God should loue his brother also*, *1. Ioh. 4. 21.* and that by good proportion, seeing we must not halt in the way, but make straite steppes with our feete, nor hoppe, but walke in loue, *Ephes. 5. 2.* and so walke, that not onely with *David* we runne *viam*, the common and Kings high way of his ^m *Psalm. 119. 33* commandements and ⁿ *royall law*, to blesse, benefite, and be beniuolent to our enemies, *Nath. 5. 44.* but walke also like him

o Psalme 119. 35
 p Stella enarrat.
 in Luc. 3. 4.
 q Ferus in Math
 3. 3
 r Exod. 2. 32.
 s Rom. 9. 3.
 t Ios. 2. 2.
 u Iudges 10.
 x 1. Kings 18. 4.
 y Esther 4. 16
 z 1. Sam. 19. &
 cap. 20. 33
 a 1 Sam. 17.
 b Iohn 13. 37

c Bern. fer. 3. de
 pacificas. Maria

d Ser. in Feria
 heb. p. uos. de
 pass. Dom.

e Aquin. & Pet.
 d. lars. in Rom. 13

in ^o *semitis*, in the pathes thereof, which are the nearest and gainst way to heauen (not as more wittily then wisely^r some distinguish his Euangelicall *precepts* and *counsels*, for euen these ¹ *semita* are *mandata*, Psalme 119. 35.) that not onely we loue from our heart, but so *feruently* without faining, that as ¹ *Moses* willed it for the Hebrewes, ² *Paul* wished it for the Israelites, ³ *Rahab* ventured it for the spies, ⁴ *Iudith* indangered it for Israel, ⁵ *Obadiab* hazarded it for the Prophets, ⁶ *Ester* for the Iewes, ⁷ *Jonathan* for *Dauid*, ⁸ *Dauid* for his countrey, ⁹ *Peter* promised it for Christ, and Christ performed it, to lay downe his life for his enemies, Rom. 5. 6. so we also should walke in this path of loue; that as hereby we perceiued his loue, in that he layed downe his life for vs, therefore ought we to lay downe our life for the brethren, 1. Iohn 3. 16. then which as *no man hath greater loue* of heart then *when he is willing to bestow his life for his friend*, Iohn 15. 13. so if like Christ, who layed it downe voluntarily of himselfe without any taking it from him, Iohn 10. 18. for he died *Non quia meruit, nec quia Iudeis praualluit, sed quia ipse voluit*, not because he deserued, for he layed it downe for *his sheepe*, verse 15. nor because the Iew preuailed, for none could take it from him, verse 18. but because he was willing, for he layed it downe of himselfe: *Nec modo voluit & oblatu est, quia voluit oblatu est*, neither was he willing because to be offered, but was offered because he was willing, as ^d *Bernard* elsewhere speaketh. If we could (I say) like Christ thus walke in loue of our hearts, we should be perfect as he is perfect, sith as *Paul* epitomizeth religion into *faith* and *repentance*, Hebr. 6. 1. and *Salomon* repentance into *feare* God and *keepe* his commaundements, Eccles. 12. 13. so our Sauour his ten commaundements into *two* of loue, Marke 12. 31. and the Apostle ^e those two of loue into this one of louing our neighbour, Rom. 13. 9. to shew that this heartie loue of our foe is the cattle-gate of religion, the staires of repentance, the tower and turret of *faith*, the watch of the *feare* of God, and the *keepe* of his commaundements: all which are *wholly kept and fulfilled in one word*, which is this, *Thou shalt loue thy neighbour as thy selfe*, Gal. 5. 14.

Where-

Wherefore if offending in many things thou canst not fulfill the royall law it is so large, *vis compendium seruandarum omnium legum?* wilt thou haue (saith a ^f Writer) a short cut to keepe all? *Monstrabo tibi Epitomen*, I will shew thee a compendious way: Loue thy neighbour, and thou shalt fulfill the royall law, *Jam. 2. 8.* and praise God (saith *Austine*) with an instrument of tenne strings: for as *James* said of him who failes in one point that he is guiltie of all, so contrariwise may I say, that he who fulfils this one point, in some sort is guiltlesse of all. And thus are we knowne to loue God when we loue our brother, and cannot before him assure our hearts, till our hearts be sure to the other. For as ^e lines in a circle drawne to the circumference from the center, the nearer they come the center whence they first proceeded, the nearer needs must they come one to another, & the further off they go from it, the more are they distant one from another: so our liues in this great round, as they haue their first being from that indiuisible center of whom and to whom are all things, *Rom. 11. 36* so the nearer they come him in loue, the nearer must they needes in affection come one another. And as euery one that loueth his brother, loueth God also, and is borne of him: so he that hateth his brother, hateth God, and if he say he loueth him he is but a lyer, *1. Ioh. 4.*

f Arces in Rom. 13 8.

g Doroth doct. 6. ne iudicemus proximum.

Howbeit if through naturall deprauation and humane infirmitie, *surrripit ira Christiano*, anger (as one speaketh) stealeth on thy heart, and like that foule of the heauen catcheth away the seed of loue out of thy heart, (for *humanum est irasci, & vltimam ne hoc possemus*) yet must it not be kept so long in thy breast, *ut fiat pridiaria*, that it liue past a day, lest the mote of anger being fed in the night with the dew of suspicion, become a beame in the morning, to put out the eye of reason. For seeing (as an heathen well resembleth it) Anger is like an head-strong horse, which must not haue the reines, lest he throw headlōg his rider: we had need curbe this heart-strong passion and perturbation of the mind, lest it carry vs headlong into mischief: and as we put bits in horses mouths, that they should obey vs, whereby we rule them in the right way, so *hunc frenis hunc in compeſce canena*, its mouth also like horse and mule without vnderstanding

b Aug. Praefat. in Psal. 35.

c Idem bern. 40.

d Horat. Epi. 9.

must be holden with bit and bridle lest it fall vpon thee. Which naturall edge and sharpe affection, seeing it is whetted and sharpened by Satan on the stonie heart of man, to wound the name or the person of his foe: therefore our¹ maister of moralitie sheweth: *Why, against whom, how, when, and how farre* it may be drawne and vntheathed, *Why*: in the offence of God, and defence of goodnesse: as^m *Moses* waxed hot against Israel for their idolatrie, againstⁿ *Korah, Dathan, and Abiram* for their conspiracie. ° *Elias* against Israel for their Apostasie, ° *Jeremie* against the Iewes for their impietie, and Christ looked angerly on their children for their obltinacie, *Mark. 3. 5.* Secondly, if thou wouldst know *against whom*, though thou carry this sword of anger in the sheath of thine heart, yet like the minister of iustice (*Rom. 13.*) must thou draw it against not the good and them that do well, but the bad and them that do euill. And thus did holy *David*: Do not I hate them O Lord that hate thee, and am not I grieved with those that rise vp against thee? yea I hate them right fore, as though they were mine enemies, *Psal. 139. 21.* I saw the transgressors, and was grieved because they kept not thy law, *Psal. 119. 158.* I will set no wicked thing before mine eyes, I hate the workes of vnfaithfulnesse, there shall no such dwell with me, *Psal. 101.* And thus may we be angrie against sinners, no not so much the man as his manners, as hereafter shall be shewed. Thirdly, *how* it must be spent, not in fume, like the foaming sea, that cannot rest till it cast vp mire and dirt: for this anger is *furor brevis*, a short madnesse, as he³ speaketh, and onely they differ (*said wise¹ Cato*) in continuance of time. For whereas there be two kinds of madnesse, one of the head which makes men run out of their wit, and another of the heart, which puts them out of their right mind: these angry men hauing neither the wit to gouerne, nor the mind to be gouerned in this passion, are the maddest of all other: seeing (as¹ *Seneca* noteth in them) they haue the same signes and tokens that mad men haue, and this mist of anger so darkeneth their eye of reason, that it cannot discern things that differ, but as objects though little in themselues, thorough a thicke cloud seeme bigger then they are indeed: so whatsoeuer moate the eye of anger thorow cloudie

1 *Arist. lib 4.*
Ethic. cap. 5.

m *Exod. 32. 19*
 n *Num. 16. 15.*

o *1. Sam. 19. 14*
 p *Ier. 6. 11.*

q *Horat.*

r *Plut. Apoth.*

f *Lib. 1. de ira*
 cap. 1.

cloudie browes beholdeth in a brother, seemeth no lesse then a beame. For as ^{a Lib. 11. nat. hi. cap. 37.} Pliny noteth, *Oculos in comitali morbo apertos nihil cernere animo caligante*, that the eyes in the falling sicknes though open see nothing, when the mind is darkened and dim-sighted: so *in comitali morbo ira*, as one ^{a Plus de ira colit.} * cearmes it, in the falling sicknesse of anger wherein they fall on others, men haue like those Iewes *eyes and see not* the right, as eares and heare not the truth, but their minds being blinded that they see not Satan euer boweth downe their backe for a load of sinne, and anger the *daughter* of iniurie, as *Sabellus* speaketh, becomes in them the *mother of reuenge*. And as anger in her madnesse is blind to augment all faults, and make a moate a beame, and a mole-hill a mountaine: so is she *μωρα δέωρ* as ^{x 2 Pet. 2. 9.} the Apostle speaketh, and cannot see farre off, but diminishing the person of men, maketh a Cedar of Lebanon but a bramble of the bush: and like the purblind man in the ^{y Mark 8. 2. Ioh. 13. 3.} Gospel, *seeth men but like trees*, which with the ^{a Lib. 1. Offe.} good husbandman, when she should but loppe with the *pruning-knife* of correction, she heweth downe with the *axe* of her owne iudgement and reuenge. And therefore (because he will neuer obserue the meane, nor keepe a right measure in punishing, who in his anger comes for to punish, (as ^{a Lib. 1. Offe.} Tully said *most truly*) the Romans wisely tyed a bundell of rods to those axes that were caryed before the Consuls, *ut ipsi soluendis iniuriis aliqua mora ira antequam ad puniendum accederent*, that in loosing of them some delay of time may allay their anger before they came to punish: as neither *Socrates*, nor *Plato*, nor *Archias* (whom I mentioned in the beginning) durst punish euen their seruants in their anger, lest vnder correcting their manners, they should reuenge them on the men, and turne iudgement into worm-wood, as ^{b Cap. 5. 7. c Apo. 6. 12.} *Amer* speaketh, and ^{d Lib. 1. de ira. cap. 7.} * iustice into gall. Wherefore seeing *optimum est temperare iram non tollere*, as ^{a Ben. annot. maior in laus la. um.} *Seneca* ⁴ noteth, to temper anger and not take it away, *be angry but sinne not*, saith *Paul*, *Ephes. 4. 26. Be angry at his manners, but sinne not* by anger against the man. Or if ye chaunce to exceede this golden meane, *Irascimini?* are ye angrie? (as some ^a interrogatiuely vnderstand it) sinne not, that is, so moderate your affliction, that it be appeased before it burst forth, as our English

„ glish note on that place expounds it. If turbulent motions arise
 „ in the mind through the corruption of nature, yet let not reason
 „ consent and obey them in the lusts thereof, that although in our
 „ flesh we serue the lawe of sinne, yet in our spirit we serue the
f In Psal. 4. 4. lawe of regenerate part, as *Augustine* most excellently expounds
 it. His meaning is, this serpent like *Goliath* must be smote dead
 in the fore-front and crushed in the head, lest if he get in the
 head as he did into *Eue*, he bring in the whole body, & whē sin
g 1. Cor. 15. 55 is finished, from this taile of the serpent leaue *that sting of death*
 in our soules. We must crush this Cockatrice in his egge, we
 must take this little foxe before he do hurt, lest growing vp to
 be great, like *Sampsons* foxe he set all on fire, and like *Hered* the
 foxe fall to be bloudthirstie and rauinous. We must purge out
 this little leauen, lest it soure the whole lump: we must giue
 this water of bitternesse no passage, no not a little, lest like that
 in *Ezechiel*, it grow from the ankles to the knees, and from the
 knees to the thighes, and proue a riuer that cannot be passed
 without drowning: we must dash this youngling of *Babell* a-
 gainst the stones, lest after growth it cry, down with him, downe
 with him euen to the ground: for this little fire will kindle a
 great matter: this least graine and mustard-seed of anger will
 grow vp to a great tree of hatred, vnder whose branches of en-
 uie and malice the foules of the heauen, and princes of the aire
 will build their nests. And therefore this roote of bitternes must
 not be let grow vp, lest many therewith be defiled: this little
 cloud of anger if it be not dissolued by his heate, will couer all
 the skie, hide the sunne of righteousness, and cause much raine
 and no little storme: this cord of vanitie will pull on a cart-rope
 of iniquitie: and therefore for the manner *how* ye may be angry,
 be angrie but sinne not in your anger.

A For whose season and oportunitie of time, *when* it must be
 drawne, as there is a time to hate, as a time to loue, and a time
 of peace, as a time of warre, *Eccles. 3. 8.* so must anger not *rashly*
 out of time, nor *vnadvisedly* out of season be mispent, *Mat. 5. 22*
Sauls flatterers mistooke their time: They are mine enemies *vn-*
justly, saith *Dauid*, and hate me *without a cause*, *Psal. 39. 19.* They
 gather themselues *not for mine offence, not for my sinne*, but with-
 out

out my fault O Lord, *Psal.* 59.3. They hate me without a cause, and would destroy me *guilelesse*, *Psal.* 69.4. Thus ^h *Caine* was ^h *Gen.* 4. wroth with *Abel* because his sacrifice was more regarded: thus *Esau*ⁱ was wroth with *Isaakob*, because in the blessing he was ⁱ *Gen.* 27. preferred: thus his^k children were wroth with *Ioseph*, because ^k *Gen.* 37. of his father he was more fauoured: thus^l *Haman* was wroth ^l *Esth.* 5. with *Mordecai*, because he was more honoured: thus^m *Saul* ^m *1. Sam.* 18. was wroth with *Dauid*, because he was more commended: thusⁿ *Eliab* was wroth with this younger, because he was more ex- ⁿ *1. Sam.* 17. alted. Which sinne of enuie, as many shew it by causelesse anger, so is it most dangerous to the soule of man, because it is the eldest sinne, and the diuels eldest sonne: therefore cals *Austine* it the diuels sinne, *Plutarch* the wound and plague, *Socrates* the axe and sword, *Basil* the rottennesse and rust, and *Chrysostome* the moth and canker of the soule. For^o this fire consumeth the ^o *Nazian. orat.* wood wherewith it was kindled, *& cum sua alis nutrimento*, and ^{2. de pace.} this worme gnaweth the wood wherein it was bred: this viper eates through those bowels wherein it was fed: this moth fretteth that garment wherein it was cherished: this canker consumeth that iron wherein it was nourished, *& iustissime possessorem suum torquet*, saith *Nazianzen*. And iustly is irefull enuie the consuming of the flesh, and rotting of the bones (*Prou.*) in the enuious, and makes him cry with that father, (*2. Sam.* 16.) Behold, my some which came out of mine owne bowels seeketh my life. This was it that made^p *Cimon* so infelt to *Pericles*, *Amitus* to *Alcibiades*, ^p *Sabell. lib.* 9. *Epaminondas* to *Pelopidas*, *Hanno* to *Hannibal*, *Fabius* to *Scipio*, and *Marcellus* to *Casar*: which tortureth the mind of its owne possessor so much the more, because as^q *Anacharsis* truly ^q *Plut. Apoth.* obserued, it is grieued not onely with its owne aduersitie, but with other mens prosperitie: as *Bion* seeing an enuious man sad, said, That either some great euill is happened to him, or some great good to some other. And therefore by^r *Chrysostome* right- ^r *Homil.* 41. in *Matth.* ly tearmed *bellua multorum capium*, because as they who serue that beast with many heads, *Apocalyp.* 4. and receiue his marke in their forehead, shall be euer tormented, and haue no rest neither day nor night: so they also that serue this beastly passion of enuie, and receiue its *Tau* and crosse in their countenance, are

f Rom. 7. 13.

so tormented in mind, that it will not suffer their eye-lids to slumber, nor the temples of their head to take any rest. Which sinne as it takes no *quando* nor oportunitie of anger, but is that sinne exceeding sinfull: because whereas all other sinnes are *unius ferè horæ peccata*, but sinfull acts of an howers continuance, saith *Damascene*, this is like that inhabiting Cananite and dwelling sinne, *Rom. 7. 17.* whereby *invidius singulis horis peccat*, the envious man continueth sinning every houre and minute of time: so is it a sin exceeding painefull, because whereas all those other sinnes of *drunkenesse, gluttonie, chambering, and wantonesse, Ro. 13. 13. in actu voluptatem aucupantur aliquam*, taste and relish some sweetnesse and pleasure in the act of their commission, as *Sabellicus* in the cited place obserues: *sola invidia perpetuo est mœrori*, Strife and enuying are in continuall sorrow and sadnesse of heart. Onely enuie of all the companie, with *Caine* hath still her countenance cast downe, and inwardly goes mourning all the day long. Onely enuie like the flie cingeth her wings and torments her selfe in the light of others, which she labours to extinguish and put out. I pray thee what pleasure (saith *Jerome*)

„ doth enuie yeeld to its owner? what delight, hatred to the possessor? or what sweetnesse malice to the maligner? so runne

„ through all these perturbations, & *inuenies tot animi tormenta*

„ *quot vitia*, and thou shalt find so many torments, as there be

„ passions of the mind, which therefore by so much might more

„ easily be ouercome, by how much they bring no pleasure nor

„ sweetnesse vnto vs in the act of committing them.

s Ad Demetr.

Howbeit, if neither we obserue the cause *wherefore*, nor the persons *with whom*, nor the season *when*, nor the manner *how*, yet fiftly hath both the heathen and heauenly man too præfixed her a teatme *quousque*, and set her bonds of a day, which she shall not passe. Here must this raging sea stay her proud waues: and if thus farre she will go, she shall go no further. For as three degrees and ages of anger are censured by our moral-maister

„ *Aristotle*: one, *ἀρεοχολία*, cholericknesse, which is the infancie of anger, soone come and gone: another, *πικρία*, amarulencie or bitternesse, which is the youth of anger, and stayes boyling in hote bloud for oportunitie of reuenge: and the third

u Lib. 4. Ethic.
cap. 5.

καλεπότης, irreconcilable wrath, which is her man-age and full stature, when she will not be appeased, but remaineth implacable without wished reuenge. (For as there is a triple growth of pietie in *children, young men and fathers*, 1. *Iob.* 2. 14. so from this roote of bitternesse, like that ^a apple tree in Assyria, some fruit is but budding, other ripening, and some growne to maturitie.) So condemneth *S. Paul* these three degrees of sinfull anger, and this three-fold state of angry sinne, *Eph.* 4. 31. Let *anger*, and bitternesse, and wrath, be put from among you. For remedying of the first, he forbids vs to walke in the way of vngodly anger, be *angry but sinne not*. If that passion be too familiar, to stay vs from the second, he inhibits vs like sinners to stand in the way of bitternesse, *Let all bitternesse be put away*: if our standing vpon it make vs stand in that path, to keepe vs from the third, he chargeth vs not sit downe in the chaire of wrath, and lye downe in the bed of implacabilitie, *Let not the Sunne go downe vpon your wrath*: for this is to giue place to the diuell, *ver.* 27. who like the ^r Lion that is greedie of his prey, when the Sunne is downe creepeth foorth in the night to seeke whom he may deuoure: & *quietis tempore ad animum iracundi accedit*, and on the night season commeth to the angry mind in his bed, saith ^a *Gregorie*, and bringing to his memory the greatnesse of the iniuries, exaggereth euery circumstance, and sheweth them intolerable to incense his reuenge: and therefore *noctem metuens beatus Paulus*, blessed *Paul* tearing the nights occasion for a work of darknesse (saith ^a *Chrysostome*) dare not let one go angry to bed, lest the Prince of darknesse aduantaged by his solitari-nesse, finding his house swept from charitie, and garnished with hatred, bring in seuen other spirits of malice worse then the former of anger: but would haue him though *be be angry yet sinne not* vnto wrath, but examine himselfe vpon his bed in his chamber, and be still, *Psal.* 4. 4. lest on the day hauing conceiued sorrow, he trauell with mischiefe in his bed, and in the morning bring foorth vngodlines: lest the cloud of anger (to allude with that Father) which was gathered on the day by his heate, being not dissipated and dissolued with the Sunne, be augmented with the nights vapors of chafe and fretting, and make in the

^x *Pⁱⁿ. Ab. 12.*
nat. lxxx cap. 3.

^y *Psal. 114. 20.*
11. 22.

^z *Pastoral. par. 3.*
admonit. 10.

^a *Homil. 14. in*
Eph. 4. 26.

morning a tempest of wrath and storme of reuenge. And therefore as to king *Attalus*, *Pompey* and *Antipater*, *natalis fuit fatalis*, the day of their death was on the day of their birth: so wold the Apostle, *ut ira die orta cum die decidat*, saith *Ambrose* on these words: that as *Ionah* his gourd came vp in a night, and withered in a night, so this roote of bitternesse which sprong vp on the day, should be smote at the roote with the worrne of remorse on that day, and wither away. For as the beast *Ephemeron*, or *ἡμερόεσιον*, (as *Plinie* calls it rather) whose name is from his nature; for as his name is so is he; being bred in the morning, flies at noone, and dies at night with the setting of the Sun. So would the Apostle haue this beastly affection to be but *Ephemeron* also, a day old at his death; that although in the morning anger be bred, and grow to strong hatred at noone in the height of his heate, yet it liue not wrath till the Sunne be gone downe, seeing *Non amplius una nobis die ad iram indulsit Apostolus*. The Apottle hath allowed (saith *Chrysostome*) but the space of one day for the age of any anger. Wherefore as we say of the Toad-stoole, *oritur, moritur*, it growes vp in a night and dies in a night, so must this Toad-swalling foole die on the day wherein it was borne, its wombe be its tombe; yea be like the vntimely fruite of a woman, which perisheth ere euer it see the Sun, lest sleeping with the mote of anger (to vse *S. Austines* oftē allusion) thou water and feed it on the night with the dew of suspicions, and rise vp in the morning with the beame of hatred and malice in thy mind. This good lesson *Epiphanius* (as he confessed to the Abbot *Hilarion*) well obserued, *Ex quo tempore assumpsi hunc habitum, non dimisi aliquem dormire qui aduersum me haberet aliquid, neque dormini habens aliquid aduersus aliquem*: Since I tooke this calling and habite vpon me, I neuer let any man go to bed who I thought had any thing against me; nor euer went to bed my selfe when I knew I had any thing against any man. And thus indeed should the Sunne not go downe vpon wrath. And time too to let our wrath set before the Sunne, seeing *satis ad iram una aut altera hora*, an houre or two (saith *Chrysostome*) is too long to be angrie, & *sufficit diei malitia sua*, as the vulgar readeth it, the day hath enough with

b *Arist. lib. 1. de
hist. animal.
cap. 5.
c Lib. 11. nat.
hist. cap. 36.*

d *Homil. 3. in
Ioa. cap. 3.*

e *Ser. 237. de
Temp.*

f *Mat. 6. 34.*

with his owne malice & wrath, to heape wrath against the day of wrath.

What shall they do then in this day of iudgement, vpon whose wrath *non unius diei sed tantorum annorum sol testis occubuit*, the sunne not of one day but of many yeares (as ^{1. Vñe, a reproofe of implacability} *Jerome* speaketh) hath gone downe: but that this eye of the world be as of their wrath a faithfull witnesse in heauen, so a swift witnes to their iudgement in hell? Which implacable and cruell men, as they were foretold to come in these last and perillous times, ^{2. Tim. 3. 3.} euen so now are there many implacable men, who this day haue fulfilled this scripture in our eares and eyes too, to whom our Sauour may in vaine crie *διαλλάγῃς*, be reconciled, being indeed as ^{b Phil. 4.} *Demosthenes* called *Philip*, *ἔχθραν ἀδι- ἀλλάκτου*, irreconcilable enemies; or as *Patroclus* in *Homer* told ^{i Iliad. 6. 6. π.} *Achilles*,

— ἀμήχανος ἐπὶ λὲν Ἀχιλλεῖν,

Thou art vnappealable *Achilles*: *Peleus* sure he neuer was thy father, nor *Thetis* thy mother.

— γλαυκὴ δὲ σε τίκετ θάλασσα,

πίττει τ' ἠλίσσας, ὅτι τοι γόος ἐστὶν ἀπηνής.

God sure is not thy father, nor his spouse thy mother, but the raging sea it bare thee, because thou canst not rest, and the hard rockes begat thee, sith thy heart is as hard as a stone. Whom if with *Phœnix* the Embassadour of peace, I should aduise to be reconciled and appeased toward *Agamemnon* with that great example of perswasion, ^{k Idem. 9. Iliad}

— εἴθε πῶτι δὲ τὲ καὶ θεοὶ αὐτοῖ,

euen God himselfe will not alway be chiding, neither keepeth he his anger for euer, *Psalme. 103. 9.* yet this stonie heart would admit no instruction, but like the wall send backe the last words and eccho of this exhortation, that is, *anger for euer*. I will communicate with him, ὡς βουλας ὡς μὲν ἐργόν, neither word nor worke, πρὶν γ' ἀπαύσαν ἐμοὶ δ' ὀρέσθαι θυμολγία λώβον, before he hath feeled my fingers, and payed for his bitter contumely. Thus would *Achilles* answer peace-making *Hector*, ^{l Idem. 6. 6. χ.} ἢ κ' ἐστὶ μὲν ἔτι σφιλόμενα, It is no more possible for me and thee

to loue and agree, then the Wolfe and the Lambe, nor shal any thing agree vs till I be reuenged. And indeed when men (as one noteth) *Pulvere si ledant scribunt sed marmore lassi*, write their owne scandals in the dust, and other mens offences in the stony tables of their heart with the point of a Diamond: *Ut plumbeas gerant iras* (as *Plautus* speaketh of such) engraue them in lead with a pen of lead, for euer, how can there be reconcilement, when they aske their brother as the serpent did the husbandman in the fable; How can there be euer loue betweene vs two hereafter, *ὅς ἀν' ὧν τιν πέτραν ὄρα, σὺ δὲ τὸν τύμβον τέτυκε*, so long as I see this stone which in stead of me thou smotest, and thou this toombe of thy sonne whom I slue? Thus when all their other sinnes end with their act (saith *m Cyprian*) and are bounded with that present time of commission, as their lust ceaseth when cooled with stolen waters, their gluttonie satisfied when their stomach is gorged, their lying silent when the report is beleeued, their idlenesse refreshed when the bones are wearied, their drunkennes fulfilled when their appetite is quenched, their slaundering surceaseth when their brother is disgraced, and their oppression remitteth when he is deiected; onely their implacable wrath and vnappeasable malice neuer endeth nor euer resteth, but in the graue the house of its age, *Eccles. 9. 6.* and saith, she doth well to be angrie vnto the death. That as it was doubted of *m Sylla*, whose last gaspe breathed out threatnings, *whether himsele or his anger died sooner*: so may it be doubted of them, whether their life or their strife will first giue ouer. For as *Theophrastus* in *o Plutarch* fableth of his infernall visiō, that some soules there like vipers hanging on together did bite and gnaw one on another, *ob memoriam iniuriarum in vita actarum aut toleratarum*, remembring old grudges and wrongs done and suffered in their life time here on earth: so may it be feared that these *asseruatores iniuriarum*, as the spirit cals them, *Leuit. 19. 18.* whose hatred is that *inimicitia seculi*, *Ezek. 25. 15.* or rather *seculi seculorum*, for euer and euer, as with hell they are at agreement, so haue made that couenant with death,

— *Nec mors mihi finiet iras:*

Though we be dead, our malice shall not die,

But

m De Zelo & amore.

n Val. Max. lib. 9. cap. 3.

o Comens. de ser. num. vindict.

p Quid. in Jb.

But then my ghost with thine shall battell trie.

It is to be feared that in hell they wil not agree, but that though themselues be mortall on earth, and shall die like men, yet their hatred will be immortall in hell, and like those spirits bite and deuoure one another. And then as ^q *Tomaris* the Scythian *Qucene* replied to blood-thirstie *Cyrus*, when his head was throwne into a tub of blood, *Satiate sanguine quem sitisti*, *Now glut thy self with blood Cyrus, which stil vnquenchably thou thirsted after*: so when these Salamanders, that through their cold charitie could willingly liue still in the fire of contention and hatred, when these ἀσπονδοί, implacable mē, whose ἀσβεστον μένος, *as Homer* calls it, whose hard heart like the stone Asbeston being once incensed with wrath, is for euer vnquenchable, shal be cast (without repentance) εἰς τὸ πῦρ ἀσβεστον, into that fire that neuer shall be quenched, *Marke* 9.43. then Salamander, *Satiate igne quem sitisti*, let thine vnquenchable heate and heart take it fill of vnquenchable fire which it stil desired. But I hope better things of thee (beloued Christian) and such as accompanie saluation, though I thus speake of some mens implacable malice: for euen the best men (as one noteth) may in their choller be *irritabiles*, quickly prouoked, *sed tamen etiam placabiles*, but yet will they not alway be chiding, neither keepe they their anger for euer. But I speake of the man of wrath, who though like him in ^x *Homer* he seeme to haue digested all wrongs,

Ἀλλὰ γὰρ καὶ μετόπισθεν ἔχει κόπον ὄφρα τελείσῃ,

Εν σήνεσσι νέοισι;

yet still keepes anger in his mind, and lets not go displeasure from his boiling heart. And woe is me (saith *Dauid*) that I dwell with *Mesech*, and haue my habitation among the tents of *Kedar*: my soule hath long dwelt among them that be enemies vnto peace. I labour for peace, but when I speake vnto hem thereof, they make them ready to battell, *Psalme* 120. And though men labour for their peace with that ambassage of peace, Peace be to this house: Is it peace my brother? They iske him, What peace? What haue we to do with peace, turne behind me. Though with *Isaack* they should bring them great gifts to winne, and good wordes to wooe their reconcilement; they

q Inp. lib. 1.

r Rom. 1. 31.

f Iliad. lib. x.

t Plin. lib. 37. uac.

bi 2. cap. 10.

v Tull. lib. 1. Epi. ad Attic.

x Lib. 1. Iliad.

they more implacable then *Eſau*, who relented herewith, and vnappeaſable like *Achilles*, whom theſe could not pacifie, wold returne like *Dauids* foes, hatred for good will: and though they giue good words with their mouth, and ſalute with a *pax vobis*, yet curſe they with their hearts, and bleſſe vs with a *pox vobis*.

y Tu. Liu. lib. 3.

When *Quintius* the Conſull made an oration of peace to pacifie the tumultuous Romaines, this raging ſea (as one well reſemble them) could not reſt til the Decemvirs and the moſt honorable worthies of Rome were exiled, and yet when he had yeelded them the expulſion of thoſe noble ſages, this implacable people (more troublous then that working ſea which ceaſed from her rage when *Ionah* was caſt out) ſtill caſt vp mire and dirt: but when he ſaw, that (like that towne clarke in the *Acts*) by no meanes and ſatisfaction he could ſtill the raging of this ſea, and the noiſe of her waues, and the madneſſe of his people, *Pro Deū fidem* (ſaith he) *quid vobis vultis?* Good Lord firſt what meaneye, or what would ye haue? *Tribunos plebis concupiſtis, concordia cauſa conceſſimus. Decemviros deſideraſtis, creati paſſi ſumus. Decem virorum vos perſaſum eſt, coegimus abire Ma-giſtratu. Manente in eoſdem priuatos ira veſtra, mori atque exulare Nobiliſſimos, viros Honoratiſſimos paſſi ſumus. Tribunos plebis creare iterum voluiſtis, creaſtis. Conſules facere veſtrarum partium, noſtra iura oppreſſa tulimus & ferimus.* Ye deſired Tribunes and Proctors for the Commons againſt the Nobles, for peace ſake we granted it. Ye then required Decemvirs or ten ioynt gouernors, we ſuffered them to be created. Ye were weary of the Decemvirs, we forced them to giue ouer their office and leaue their place: Your wrath remaining the ſame toward them when they were but priuate men, we ſuffered thoſe moſt noble and honorable men to be baniſhed. Ye would needs haue Tribunes againe created, ye created them. To haue Conſuls of your owne ſide and faction, and our lawes and ſtatutes to be broken we haue ſuffered. *Quis erit ſinis diſcordiarum?* Good Lord what will pleaſe you, and when will ye be quiet? *Ecquando vnā urbem habere, ecquando communem hanc eſſe patriam licebit?* We haue many outrageous waues, like that raging ſea of Rōme, which like the Northerne ſea neuer reſt, but working and ſtorming with

with some tempest or other still cast vp mire and dirt: for indeed (as ^a Seneca noteth truly) *In frigora septentrionemq. uergentibus* ^{z Lib. 2. de ira, c. 16.} *immanifera sunt ingenia, suoq. similima calo,* as the Poet speaketh, Some are borne so far North in the Friseland or Iseland rather, of charitie, where the floods of iniquitie haue made a great frost of loue, that if one with *Abraham* would yeeld their owne right to buy peace at their owne rate: if with *Agamemnon* (in the ^a Poet) they would offer them all they possesse, like cruell *Achilles* they would not be pacified with reason, because they seeke not theirs but them; and like the roring Lion, not what, but whom they may deuoure. When their brethren would make with these men a couenant of peace, they answer with *Naash* the Ammonite, *1. Sam. 11. 2.* On this condition will I make a couenant with you, that I may thrust out all your right eyes, and bring that shame vpon all Israell. And thus like the ^b Swissers, hauing made their enemies liues tributary to their swords, *Hostium cadauera pro puluillis sibi subijcientes discumbent & odio inextinguibili hostium cruorem haurirent*, would sit on them like cushions, yea wold tread them like clay in the streets, and eate vp Gods people like bread, and then sit downe in quiet and rest vpon them. Whose malice yet euen in conquest wold be so implacable to those whom it hath subiected, that as ^c *Plutarch* aduiseeth, *Salis modium prius comedere*, first to eate a bushel of salt with a man before thou trust him and make him thy friend: so *multis salis modij cum illis prius comedendis*, as ^d *Tully* ^e *Lib. de amicitia* speaketh, many bushels of salt should we eate with them before we could win them to amitie and make them our true friends. What shall I say to these mortall men of immortall malice? Shall I labour to cure their maladie? No, no, I should labour in vaine, I should but spend by strength in vaine and for nought. *Eius vulnera remedium medentis non admittunt* (saith ^f *Cyprian*) ^g *De Zelo & Inuic.* her wounds, her swelling and sores full of corruption, she will not haue searched with wine, but be wrapped and bound vp, and mollified with oile. *Maligna est regius anima morbus*, Malice (saith ^h *Chrysostome*) is the kings euill of the soule, and cannot be cured with the balme of *Gilead*, nor by any Phisition there. Her bruising is incurable, and her wound dolorous,

there are no medicines for her. We must leaue her to the cure of the King of kings, who onely giueth medicine to heale her sicknesse, and healeth all her infirmities. Onely I wish, that if the Viper will still be a Viper to retaine his poison, be he charmed neuer so wisely, that then the wise Apothecary would in iustice make Triacle of him to expell poison out of others, *Qui non corrigit seipsum, alij corriganť se per ipsum*: I meane he would set vp this brazen Serpent on a pole, for a terror to them that will be bit with the fiery serpents of hatred and enuie. I meane that if their malice, like ** Lots* wife, will still be looking backe to the fire of Sodome, and not forget that which is behind, that then iustice would turne her into an exemplary pillar of salt, set to season others that passe by that way.

But let vs beloued, seeing we are the *^s salt of the earth*, to season others, not with this example of *Lots* wife, but with that *^h word of reconcilement*, *ⁱ powdred with salt* to keepe them from this rottennesse of the minde, and putrification of the bones. Seeing we (I say) like *^k Abimelech* sow salt in others with *^l Elisha*, to heale the infections and deadly waters of strife and contention, let vs for shame haue *^m that salt* of grace & wisdom in our selues, to haue peace one with another, to keepe our soules from this putrification of malice, which the often shining on and going downe of the sunne vpon wrath, causeth to stinke in the nostrils of God.

Vtterly forgiue and forget (saith *ⁿ Austine*, speaking of this same argument at this very time) vtterly forgiue those wrongs
 ” which euen to these dayes ye haue kept in remembrance, at least
 ” in these dayes of Christs Natiuitie forget and forgiue them.
 ” The sunne of one day should not haue gone downe vpon your
 ” wrath, *Et multi soles occiderunt*, and alas many sunnes haue set vpon your hatred.

Let once, once (I say) let go displeasure. Let all bitternesse, and anger, and wrath be put from among you, with all maliciousnesse, *Epheſ. 4. 31*. We must not onely crop like the Oxe the blade of *anger* in the eyes, hands and tongue where it sprouteth, but plucke vp the roote of *bitternesse* in the ground of the heart, least it spring vp againe. We must not onely loppe and breake
 off

** Abimeanſit
 vnder ſpectu ipſi
 ſa in loco manſu-
 ra, & tranſiſſes
 alios conditura
 Aug in Pſa 83.
 Factu eſt ſtatua
 ſalu, cui illius co
 templatone con
 diantur homines,
 non retro reſpici
 ant, ne malum e
 xemplum dantes
 ipſi remaneant
 & alios condiať.
 Aug in Pſa. 75.
 2. vſe, an exhorta
 tion to forget
 and forgiue all
 iniuries.
 g Math 5. 13.
 h 2. Corin. 5. 19.
 i Coloff. 4. 6.
 k Iudg 9. 45.
 l 2 Kings 2. 21.
 m Marke 9. 50.*

*n Tom. 10 homil.
 42. in oras. Dom.*

off the branches of *anger*, and shake off her sheaves of *euill speaking*, or scatter her euill fruite of *wrath*, and yet with that tree (*Dan. 4.*) leaue malice the stumpe of his rootes in our earthly minds (for that is to purge and prune it that it may bring forth more fruite:) but with Christ also lay the axe to the roote of the tree, and *take away all maliciousnes*, the plant which his heavenly Father hath not planted. Neither must we so yet lay the axe to the roote, to hew it in peeces, and so leaue it in the ground of our hearts and earthly minds: but seeing there is hope of a tree if it be but cut downe, that the roote will yet sprout, and the branches bud againe when the roote is left in the earth, *Iob. 14.* therefore must we *tollere, take away* al malice and maliciousnes. And because the fire of hatred and heart-burne can hardly so be quenched, but that some sparke of displeasure or tepiditie of grudging wil remaine hid vnder the ashes of reconcilement, or at least giue some smoke of disaffecting, though malice be put out and hatred be extinguished: therefore mult ye not so much put out, as put out from *among you*, and not so much quench, as *take away* all maliciousnesse, the roote with the branch, the burning coale with the flame, the dead coale with the smoake, let both be put out, and that from among you, out of your hearts.

Which roote of bitterness we should so much rather weede out of our minds, because the roote thereof is so bitter in our soules, as to arraigne vs at the Kings bench, and beares an action of murder in the court of heauen, *1. Iohn 3. 15. Who so hateth his brother, is a man-slayer*, (for thus the Iudge of the world giues his charge) and *ye know* it is law, that no man-slayer hath eternall life abiding in him. For although humane lawes bind the body more then the mind, and the hands rather then the heart, and oft euen in that like the Spiders webbe catcheth but little offenders, as flies, and letteth the mightier like birds flie away, and with the net takes great offences and lets the small scape through it: yet this heavenly Law-giuer catcheth the mightie in their craftie murder, as well as the dead flies of hatred and malice in the text and webbe of his law, *Leuit. 19. 18.* and * *ta-*

* *Treat. ידבר*
Iob 5. 13.

it were flies, as birds in that net of his Gospell, *Math. 5. 22.*

• *Loco citat.*

Thou hast not sheathed thy sword in his bodie (saith *Austine*)
 ” nor made any wound in his flesh, nor smote his bodie with a
 ” blow, the thought onely of murder is in thine heart, and thou
 ” art counted a murderer before him who asketh especially the
 ” heart. *Ille vinit & tu occidisti*, he is aliue and yet thou hast killed
 ” him: *quantum ad te attinet occidisti quem odisti*, to thy power hast
 ” thou slaine him whom thou hatest. And therefore are these two
 hatred and murder coupled together as yoke-fellowes in that
 long teame of beastly workes of the flesh, which draw men to
 perdition, *Rom. 1. 29. Gal. 5. 21.* And as the father and the son,
 deuill and euill, differ but a letter; so the mother and the daugh-
 ter, *φθόρος* and *φόνος*, are no more nor so much distinct in deed,
 when she like concupiscence hath conceiued, and bringeth
 forth sinne in the act, but both are counted murder before God,
 and according to the *prouerb*, As is the mother so is the daugh-
 ter. For as *Plinie* noteth of the Adders, that *coninga vagantur*
nec nisi cum compare vita est, they go by twoes, and liue together
 by couples in such mutuall companionship, that when the one
 is killed, the other burning with reuenge pursueth her fellowes
 foe, and by a certaine knowledge infesteth him alone in any
 prease of people. Euen so (saith *Austine*) the concupiscible and
 irascible faculties (and it is more true of hatred and murder) like
 two Adders they go coupled together in such a linke of loue,
 that when enuy is wounded with griefe of the mind, murder
 steps vp in anger from the heart, and reuengeth her quarrel, and
 so makes enuie guiltie and accessary to murder when she is the
 principall. Wherefore let vs not breed that viper in our breasts
 which will eate through our tender bowels of mercie, kindnes,
 long-sufferance and forgienesse. Let vs not carry that fire in
 our bosome, which will set vs on fire of hell. Let vs rub off that
 rust which consumeth as a canker. Let vs pull out that stone
 out of our hearts which rotteth the fruite of the spirit. Let vs
 not suffer that worme to lie at the roote of our hearts, which
 gnaweth and withereth the righteous plant: but rather cherish
 the worme of remorse in our conscience, whose gnawing makes
 the red tree white, and our scarlet sinne white as woolle.

p Ezek. 16. 44.
q Lib. 8. nas. hist.
cap. 23

And

And that rather considering the season let vs do it, the season I say, that it is now time we should arise from sleeping in malice, and letting so oft the Sunne set on our wrath. For now is our saluation nearer then when we beleued it: *Magni solis dies celebramus*: (saith *Austine*) preaching this day of this duty of forgiuing. Now we keepe the festiuall of the great Sunne and Sonne of God, the birth day of our Sauour, and great Sunday of the Sonne of righteousnesse. Let vs now then in this Sunnes shine of grace, cast off and hang soorth that our *cloake of inaliciousnesse*, 1. *Pet.* 2. 16. that the moth of malice may perish when it feeleth the Sunne. And let not the Sunne which riseth on the good and euill go downe vpon thy wrath, lest the Sun of righteousnesse (saith *Austine*) who riseth to the iust alone, set to thy soule, and going downe vpon thy wrath, leaue thee *in tenebris interioribus, eiciendum in tenebras exteriores*, in the internall darknesse of the mind, to be cast into that externall and eternall darknesse of both bodie and soule at the day of wrath.

Auguſt. loco ſupradictas.

And if that terror cannot shake loue from thy heart toward thy foes, yet shold the good that cometh from these euill ones, the light that shineth out of this darknesse, and the heate that commeth from this burning fire, in selfe-loue and pitie of thy selfe induce thee to loue them. For whether indeed they haue power corporally to afflict, they exercise thy patience: or onely by strange opinions oppugne thee, they exercise thy wisdome, as *Austine* speaks of the enemies of the Church in generall. And in that thou louest them they exercise thy beneficence, in giuing and in forgiuing, thy beneuolence. For as he said of him whom he had offended:

ſ Lib. 8. de ciuit. Dei cap. 51.

Ouid. lib. 2. de Trist.

Si non peccaſſem, quid tu concedere poſſes?

Materiam venie ſors tibi noſtra dedit.

So art thou to loue them, becauſe in doing wrong, they haue giue thee matter of remitting: yea as *Aristotle* truly ſaid, that as friends were needfull to our earthly blessednes: as namely both *πρὸς τὴν φυλακὴν*, for custodie of our goods to ayde vs against theeues or robbers: and *πρὸς τὴν χρησιν*, for the vse of our bountifulnesse and liberalitie: so are foes as truly necessarie to our heauenly happinesse, both *πρὸς τὴν φυλακὴν*, to keepe vs (as the

u Lib. 8. Ethic. cap. 1.

Psalmist speakes) from the great offence, 'and deterre vs like
 those thornes, (*Hos.* 2.) from the paths of impietic, and *πρὸς τὴν*
χρησιν, for the vse also and trafficke of our loue, of whose bel-
 lies (as one speaketh) we may make bagges as we are comman-
 ded, *Luk.* 12. 33. to lay vp treasure in heauen, where neither
 theeuës breake through nor steale. For touching this custodie,
 as ^x *Ambrose* reports of the Oyster, that while she is tossed by
 the Crabbe in the waues of the sea, she so claspeth her shell
 from her foe, that then she is least in daunger of deuouring: but
 when without feare of her foe she layeth open her selfe to the
 Sunne on the shore, then comes the Crab, and putting a stone
 betweene the lippes of her shell, thrusts in safely the cleyes and
 pickes out her fish. Euen so while we are tossed to and fro like
 those faithfull ones, *Heb.* 10. 33. by crabbed men and regredi-
 ent back-sliders, they make vs in their storme pull our cloake
 and robe of righteousnesse neare vnto vs, and walke warily to
 them that are without, lest like *Cham* seeing our nakednesse,
 they sport at our priuie faultes. And if we be not in perils of
 these waters, or with ^y *Paul* in perils among false brethren, if
 without feare of a foe and suspitiō of the Crab; we the lay open
 our nakednesse in the Sun-shine of friendship and prosperity,
 and giue occasion to the aduersaries to speake euill and feed on
 our inward corruption, who keepe themselues close and marke
 our steps, when they lay waite for our soule. And such Crabs
 that tossed *David*, made him claspe his shell, and shut vp the
 doore of his lips, lest he should offend in his toung, while the
 vngodly his foes were in his sight, *Psal.* 39. 1. When some a-
 bout *Scipio* with no small ioy auouched, that the common-
 wealth of Rome was now in safest state, sith they had vanqui-
 shed the Carthaginians, and conquered the inhabitants of Pon-
 tus: No, ^z said wise *Scipio*, we are now in greater danger then
 we were before, because we haue left vs no euemies to stand in
 awe of and feare. So true was that saying of ^a *Antisthenes*, That
 a man rather needes deadly foes to deterre him from notorious
 faults, then honest friends to admonish him to vertue. So truly
 replied ^b *Chilo*, one of the seuen Wise men of Greece, to one
 boasting, that he had not a foe: Then (saith he) thou hast not
 a friend.

x Lib. 5. Hexa.
 cap. 8.

y 2. Cor. 11. 26.

z Plut. lib. de
 cap. ex inimic.
 utilis.
 a Ibidē

b Plut. libel. de
 multis amic.

a friend. And therefore as *Plutarch* wrote a booke titled, *De capienda ex inimicis utilitate*, Of the good that comes by our enemies, and proued the title good: so made *Chrysostome* a whole sermon intituled, *Diligamus etiam nos persequentes*, Let vs loue euen our greatest enemies. Seeing as his brethrens great enmitie and dishonour brought *Ioseph* greatest amitie and honour, or as *Telephus* receiued cure from the rust of that speare wherewith *Achilles* wounded him, or as he that meant to smite *Iason* to death, opened but his dangerous impostume to his health: so an enemies tongue, which is as sharpe as a speare or a sword, doth but cure while it cutteth, and heale while it lanceth, and letteth vs bloud in the swelling veine of some vanitie: that we may confesse like him: *una eadēque manus vulnus operiēq; tulit*: The same hand that killeth, maketh aliuē; that bringeth downe, raiseth vp, that maketh poore maketh rich, that bringeth low exalteth, and professe with *Zachary* in another sense, *Luk. 1.71.* that we receiue (as the originall reads it) *Σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς*, health from our enemies, and good from the hands of all them that hate vs.

Which hearty loue of our foes, and dismission of displeasure, seeing it consisteth in the remission of their faults; and the giuing ouer of anger in the forgiuing of their wrongs: our Sauior from the parable of the mercilesse debter, straitly chargeth each one to forgiue from our hearts their trespasses *seuentie times seuen times* vnto our brethren, and that vnder this condition; If mine heavenly Father shall forgiue you your sinnes. *Mat. 18.35.* Wherein, whether we respect the condonation, not forbear but forgiue: or the remitters not some, but each one: or the maner, not from the teeth, but our hearts: or the matter, not thoughts or words alone, but all their trespasses: or the times when, not vnto euen times alone, but vnto *seuentie times seuen times*: or lastly, the partie to be pardoned, who is our brother: this key of knowledge should to vnlocke our sealed-vp affection, and set open our hearts, that, as the *Corinthians* had in *Pauls*, our brethren should haue a large roome in our hearts. And first touching this act of heartie loue in remitting, we must if our brother offend vs forgiue him, commaundeth Christ our Sauior, *Luk. 17.3.4.* If he offend

Hearty loue and reconcilement consisteth in forgiuing.

1. *2. Cor. 6. 11*

1. Condono, Forgiue.

h Joh.

l Lib. 3. in Mat.
18. 15.m Serm. 31. de
verb. Apost.

for it is forgive men
hospitable, you know
father will all over
forgive

l Lib. 2. cap. 18.
de Serm. Dom. in
mont.

o Auguſt. bom.
40. de frat.
charis.
p Idem Enchir.
ad Laur. cap. 73.

q Ibid. Serm. 31.
de verb. Apost.

r Judeo Serm.
282. de Temp.

offend *vs* I say: for if man trespasse against man, it may be pardoned or iudged, saith old *Ely*: but if a man trespasse against the Lord, who will pleade for him? 1. *Sam.* 2. 25. ^k who can forgieue sinnes but God alone? Neuerthelesse if he offend thee, *dimittendis habes potestatem imò necessitatem*, Thou maist yea must (as ^l *Ierome* speaketh) forgieue. For marke who said, *forgieue*, and to whom he said it, (saith Saint ^m *Austine*) truth to his scholers, the chiefe pastour to his sheepe, the king to his souldiers, the Lord to his seruants, Christ to his Apostles, God to man, Height to wormes creeping below on the earth, who hath voluntarily bound himselfe with an obligation *to forgieue vs*, if we keepe the condition *to forgieue our brethren*, *Mat.* 6. 14. Neither is it negligently to be passed ouer, ^a (saith that Father) that of all those petitions which he taught *vs* to pray withall, this onely of *forgiuing* he chiefly commendeth vnto *vs*; which because it is of greatest weight and importance, as *Pharao* his dreame was doubled, ² it is ingeminated twise together vnto *vs*, *Mat.* 6. 15. For in no other petition we so pray, as to bargain and indent with God, ³ but in this alone, *Forgieue vs as we forgieue others*. In which covenant, if we lye and forgieue not our brother, *totius orationis nullus erit fructus*, all the other petitions are made in vaine, and ⁴ fruitlesse is the rest of the Lords prayer, seeing our sins are not ⁵ *forgiuen vnlesse we forgieue*. In this ^o alone we make an indenture with God, and subscribe the condition with this prouiso, *As we giue for them that trespasse against vs*. Which ^p if we performe, without all doubt *verba sponſionis huius implentur*, we keepe the condition of this obligation which is such, *If ye forgieue men their trespasses*. As if he had said: ^q Thou man hast a debter, euen thy brother who hath offended thee, and I haue another debter, euen thy selfe, who hast grieuouſly offended me: that which thou doest to thine, will I do to mine, for so thou in thy prayer desirest me. If thou forgieuest, I do forgieue; if thou retainest, I retaine against thee, or rather thou against thy selfe. ^r Forgieue therefore, *ne dum fratri negas misericordiam, tibi claudas patris indulgentiam*: lest whilst thou denyest mercie, and shuttest vp thy hart frō thy brother, thou shut the gate of mercy with thy father. For *there shall be iudgement*, and that *mercilesse*

oughtest not thou also to haue had pitie on thy fellow, euen as I had pitie and commiseration on thee? So his maister was wroth (yea more wroth with this not forgiuing of an hundred pence to his fellow, then for all his owne debt of ten thousand talents that he ought him) and deliuered him to the Iailors till he should pay all that was due. So likewise shal mine heavenly Father do vnto you, except ye forgiue each one to his brother their trespasses. Agree then with thine aduersarie quickly, while thou art in the way with him, lest remaining thine aduersarie, he deliuer thee to the Iudge, and the Iudge to the Sergeant, and the Sergeant cast thee into prison: verily I say vnto thee (saith Truth it selfe) thou shalt not come out thence, till thou hast paid the vttermoſt farthing of thy sinnes,

x *De verbis Do.*
cap. 5.

Mat. 5. 25. But if thou forgiue, saith *⁊ Augustine*, in stead of a Iudge thou shalt find a Father, for a Sergeant to arrest thee, an Angel to transport thee, and Paradise in stead of the prison. Forgiue them that trespass *against thee*, against thee a worme of the earth, though thou canst not forgiue them that trespass against

y *Comments. in*
Mat. 18.

God. But alas saith *⁊ Ierome*, we are contrariwise bountifull and free to forgiue iniuries and wrongs done against God, when in our owne wrongs we keepe hatred to the death. If our brother blaspheme God, & open his mouth against heauen, we quickly forgiue him: but if he curse or reuile, offend or harme vs, we say

z *1. Cor. 2. 10.*

not like Saint *⁊ Paul*, I forgiue him: we pray not with *Stephen*, Lord lay not this sinne to his charge: so farre short come we of the Saints, nay of the heathens in this most Christian dutie that euer was commaunded. We reade the Græcians had a sanctuarie and altar, whither they vsually went all to forgiue their mutuall wrongs, saith *Fulgosius* and *Sabellicus*. For at Athens (as

a *Reip. gerend.*
præcept.

⁊ Plutarch reporteth) it was enacted a decree, *obliuionis iniuriarum*, of forgetting Iniuries: for when *Thrasibulus* had freed the citie of those thirtie tyrants, and restored it to peace, he made a law, that none should remember any iniuries past, which the

b *Treim in Eua.*
lib. 3. cap. 5. ex
Suatores.

Athenians called the *Law of Obliuion*. And we reade no lesse of the Emperour *Aug.* who though of a most tenacious & retentive memorie, *iniurias tamen cum primis obliuisceretur*, wold yet forget wrongs as soone as they were offered. O remember these,

im-

implacable Christian, & be ashamed; yea for ever confounded for thy euermlasting malice. These were but *Gentils in the flesh*, & at this time without Christ to instruct them, Loue your enemies *Mat. 5. 44.* These were *aliens from the common wealth of Israel*, without that law to enforce them: Thou shalt not reuenge nor be mindfull of wrong, *Leuit. 19. 18.* These were but *strangers from that couenant of promise*: If ye forgie men, your heauenly Father will forgie you, *Mat. 6. 14.* These had no hope of that reward in long-suffering. Blessed are you when men rebuke you, and persecute you, and say all manner of euill against you falsely, for great is your reward in heauen, *Mat. 5. 12.* These were without God in the world, without his spirit to direct, and without his grace to restrain them. And these hauing not the law, and doing by nature the things of the law, yet shal iudge thee, which by the letter of the law, and spirit of the Gospell, art a transgressor of both law and Gospell, *Rom. 2. 27.* Shall not these iudge vs? shall they not iudge vs Christians, who haue the law to threaten our hatred with iudgement, and a Gospell to till on our loue with sweet promises of mercie? If none of these could, yet should we for his sake forgie our brother: who (as *Age* *4. Plac. ibid.* *silauus* wrote to one for *Nicias*: *sinsons est, dimitte: sin vero, mea causa dimitte, omnino autem dimitte*) hath himselfe written to vs many letters for our brother, desiring vs, *Remit one another if any haue a quarrell*: but if not, yet *euene as I in Christ remitted you*: in any wise, *euene so do ye. Col. 3. 13.*

Each one. For his Apost. here sets vp a *Siquis* for loue that is lost, & scarce to be found on the earth: *Si quis* if any, Gentleman, or other, high or low, rich or poore, hath found his brother offending, God the owner requesteth him to restore him to him againe with the spirit of meekenesse that forgieeth all offences. Thou must take on thee this his yoke of vnitie which is so easie to be caried by two, and his burthen of loue which is so light for euery one to beare, *Mat. 11. 30.* We reade in the law, that for the building of the tabernacle, God by *Moses* imposed a tribute on the people of Israel, which should not exceede halfe a *Shekel*, *Exod. 30. 13.* which was but 10. pence, as our English Translators esteeme and value it, *Mat. 17. 27.* which taske was of

Ephe. 2. 13.

4. Plac. ibid.

Each one.

*4. Vide Bez. ma-
107. anno 16
Mat. 17. 24. &
alios.*

Gods purpose exacted so little, that the poore might be able to contribute as well as the rich, *vers. 15.* And there is come a commaundement from *Augustus* the Emperour of heauen and earth, that *each one* should forgiue *if any* be wronged, and al the world be taxed with a subsidie of loue, which if it consisted like that ten penny-tribute *in donando*, in giuing onely, many rich men of their superfluitie might cast in much: but seeing it is *con-donando* giuen in forgiuing, the poore widow with the loue of God and neighbour, as with two mites may cast in more then they all, and say like *Peter*, Siluer and gold haue I none, but such as I haue I giue and forgiue thee. In all other good works some one sometime may pretend some colorable excuse, saith *Austine*, but for loue none can excuse himselfe. Some bodie

» may say vnto me, I cannot fast, but can he say truly, I cannot loue?

» he may say, for my stomackes sake and owne infirmitie, I cannot

» abstaine from wine or flesh-meate, but can he iustly say, I cannot

» loue? Some man may say, I cannot keepe my virginie, he may

» say he cannot sell all his goods and giue them to the poore, but

» can he say truly, I cannot loue and forgiue them that trespassed

» against me? Let no man deceiue himselfe (beloued brethren)

» for God is not mocked, nor deceiue any: for though there

» be many good workes, which through humane infirmitie we

» cannot corporally performe, it is too abhominable and a filthy

» excuse, that in this worke of the mind, either the lame, or the

» deafe, or maimed should for its wearisomnesse make excuse. For

» in this worke of loue, neither the feet labour in running, nor the

» eyes with seeing, nor the eares with hearing, nor the hands in

» working. It is not said vnto vs, go ye to the East and seeke cha-

» ritie, saile to the West and ye shal find loue, it is engraue in our

» heart by that lawe of nature, Do as ye would be done to, *Luk. 6.*

» 13. Whosoever thou art, this commaundement of loue which

» he commaundeth thee this day, is not hid from thee, neither is it

far off (as *Moses* speaketh.) It is not in heauen that thou shouldest say, who shal go for vs to heauen, and bring it to vs, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may doe it? But loue is

E.A. 3.6.

Serm. 61. de
Temp.b Deut. 30. 11.
12.

very

very neare vnto thee, euen in thy mouth and in thine heart, to giue it in forgiuing each one his brother. Some man may say (saith ⁱ Leo) I cannot watch, I cannot fast, I cannot giue all to the poore, I cannot liue single: but can he say, I cannot loue? It may be (saith ⁱ *Austine*) that sometime thou hast not gold and siluer, apparell or corne, wine or oile in thine houte to giue to the poore; but what shadow of excuse canst thou pretend, that thou hast not a penniworth of charitie, a wedding garment of loue, a graine of mustard-seed of amitie, a drop of dilection, and ointment of loue in thy coffer, and wardrobe, and garner, and chalice, and boxe of thy heart? No, no, this is the tribute of loue, wherewith all the world is taxed, and all may go to be taxed, euery man to his owne citie. It is an easie offering alwayes at hand or at heart, that with *Isaac* thou needst not aske but where is the Lambe for the oblation? It is within, which thou maist easily offer, as of that which cost thee nothing, In forgiuing each one

From the heart. For because man oftē forgives with his mouth *propter homines*, as ⁱ *Austine* noteth, and keepes hatred in his hart *propter demones*, and ^m can say of his brother, He knowes I beare him no euill will, I will leaue him to God his Iudge, I haue for my part forgiuen him (for thus we wold often seeme to pardon our brother, when we scarce from our hart forgiue him) that we loue him as before, yea^e say in the Lords prayer *Forgiue as we forgiue, animo discrepante cum verbis, oratione dissidente cum factis* as *Ierome* noteth) therefore Christ (saith that Father) taking away all hypocritie and colour of fained peace, commandeth to forgiue from our hearts. And that, if not from his precept, yet after Gods example, *Qui remittit ex corde* (as *Muscus* on these words obserueth) *Who so forgiueth men from his heart*, that he^r remembreth their trespasses no more, but^e casteth them into the bottome of the sea, and imputeth them not vnto them, but couereth al their offences, *Psalme* 32.1. Which most motiue example of his Father, his Apostle vrgeth as the strongest inducement, *Ephes.* 4.32. Be ye tender hearted, forgiuing one another. But how? *et adu's*, euen as God forgives you, And if this loue of God shed abroad in our hearts, and *fire of the spirit*, like that

i Ser. de Mar. iyr.

*k Homil. 6. in id
blas. 5. 44. Vnde
tom 6. lib contra
Adimantum ca 19.
de ser. 3. p. d. 1. 1. p.*

*3. manner howe
from the heart.
H mil 42. m. o.
at Dom.
m ierom lib. 3. in
Math 18. 35.
p Bue et enarra.
in Math. 18. 35.*

*o Tom. 1. ad ept.
Cassian.*

*p Jer. 31. 24.
q Micha 7. 19.*

r Mathew 3. 12

[Numb. 31. 23. purifying flame in the law, cannot burne out all our drosse of
 malice till it be pure, and take away all our tinne of hatred from
 the heart, certainly it argueth we remaine full (like those wic-
 ked Gentils *Rom. 1. 29.*) of all vnrighteousnesse, wickednesse,
 maliciousnesse, full of enuie, murder and debate; and poisonous
 affections of the heart. For as we reade of *Germanicus Cistigula*
 his father, that when according to the custome of the Romanes
 (who burned their Emperors bodies and other, least being in-
 terred in forraigne wars the enemye should dig them vp) though
 his bodie was consumed in the fire, yet his heart could not be
 prieced by the flame, but lay vnburned among his bones, be-
 cause being opened it was found full of poison, whose nature is
 such, that dipt in poison it resisteth all fire, as *Tranquillus* and
Plinie both obserue, yea even so, and more then so, if this fire of
 Gods spirit, *That he forgiveth vs from his heart*, kindle only our
 tongues and hands, to loue our enemies in word and worke a-
 lone, and inflame not our hearts also to loue them in truth, 1.
Iohn 3. 18. it tels the searcher of the heart, that yet for all this
 our heart is wicked and deceitfully malicious aboue all things,
 and (as *James* speaketh of as little a member) full of deadly poi-
 son. And though this stonie heart cannot be burned with this
 fire, but lieth buried in the whited tombe of the body; though
 this whited tombes rottennesse and rancor appeare not to flesh
 and blood, and men that go ouer it perceiue not (for it is wicked
 and deceitfull aboue all things, who can know it? *Ier. 17. 9.*) yet
 he who onely knoweth the hearts of all the children of men, 1.
Kings 8. 39. ² having not carnall eyes, nor seeing as man seeth,
³ looketh not like man on the outward appearance, but behol-
 deth the heart, yea so searcheth the heart and trieth the reines;
 he I say, who (as *Ierome* speaketh) is *all eye*, when he seeth the
 hearts hypocrisie; and *all hand* when he punisheth that double
 iniquitie, beholding the painted sepulcher within full of all rot-
 tennesse and filthinesse, will giue it according to its wayes and
 most secret pathes, *Ier. 17. 10.* It was a precept of amitie (but in
 deed the bane of heartie and true loue) giuen by an ^b heathen,
 that loue should be *mediocris*, indifferent and meane, dwelling
 in teeth, *Intendere vt possis facile aut remittere*, that being but
 luke-

e *Suet. in Tyber.*
 cap. 75. vide co-
 ment. Beroald.

v *Suet. in Calig.*
 cap. 1.
 x *Li. 11. nat. hist.*
 cap. 37.

3 *James 3. 8.*

2 *Iob 10. 4.*

a 1 *Sam. 16. 7.*

b *Suip. in Hyp-*
poth.

luke-warme betweene hot and cold, thou maist spue it out vpon occasion. And it was a prescript for friendship fathered ou
Bias, *Ama tanquam osurus*, loue but a litle, that thou maist loath
when thou list, and haue thine affection at commaund, as the
Chamaelion her colour. The former euen *Plutarch* could cor-
rect, Let vs practise this precept, my friend *Euripides* (saith he)
in enmitie not in amitie, and commaund our broyles and con-
tentions that they be *mediocres*, in meane and moderation,
neither go further then the teeth to diue into the heart, *Inten-*
dere ut possis facile remittere, that leauing out this *and* thou maist
easily intend to remit them. And *Scipio* checking the latter,
could neuer be perswaded that *Bias* one of the seuen wise men
of Greece should speake so wickedly, but rather some ambiti-
ous statift, or false hearted politician, who like the weathercock
would turne with the wind for aduantage, and swimme with
the tide of prosperitie till it begin to ebbe. For certainly, as wo-
mans affection is commonly so plaine without hypocrisie, that
Vel te ardentem amat, vel te capitaliter odit, as the *Poet* speaketh,
Her loue is either passing admirable, 2. *Sam.* 1. 26. or her hatred
and malice greatest, *Eccles.* 25. 14. 15. 17. some that commaun-
deth loue without faining, and from a pure heart without malice,
and feruently without mediocritie, 1. *Pet.* 1. 22. wil shew this luke-
warme loue out of his mouth, and wisheth it were either hot or cold,
Apoc. 3. 15. 16. He hath prescribed you a better luke-warme loue,
Loue your enemies from the heart, *Luke* 6. 35. and so loue them,
that ye forgive each one from your hearts

c Cicero lib de a-
micitia.

d Likel, de maist.
amic.

e Mani, Eclog.

Their trespasses. Forgiue (saith Christ) siquid, if ye haue any
thing against any man, *Mark* 11. 25. any thing that offendeth,
word or deed, small or great, heauy or light, saith an *Homelift*.
Any thing about the goods of the body, If a man smite you on
the face, if a man bring you into bondage, yea if a man denoure you.
Any thing about the goods of the mind, If a man exalt himselfe
about you: or of the goods of prosperity, If he take your goods,
2. *Cor.* 11. that as certaine beastes of good concoction and sound
health, digest Serpents and Scorpions, yea Stones themselues,
alore spiritus, through the heate of their spirits and stomacke,
as *Plutarch* noteth: so our stomackes through zeale of the spi-

4. matter what:
All their tres-
passes.

f Gualth. homil.
95. in Math 6.

g Lib de cap. ex
inimic, vnlo.

rit,

h Math. 23. 33.
i Marke 16.
k Acts 7. 60.
l Acts 14. 19.
m 2. Corinth. 1.
n 2. Sam. 16. 6

n Rom. 8. 35.

o 2. Cor. 13. 4.
Temp.

rit, broke with^h Christ a generation of vipers, and with his Disciples meeting with Serpents and Scorpions, feele no harme, yea with^h Stephen,¹ Paul and^h David digest euen stones, through feruent loue which endureth all things, 1. Cor. 13. that our loue to our brethren like our mothers loue to her spouse, *Cantic. 8. be strong as death*, which conquereth all things, *cruell as the grave*, which deuoureth al things, whose fiery coles and flame of God much water cannot quench, nor the floods drowne it: that triumphing ouer all offences, we may challenge all kind of iniuries with Saint^h Paul: What shall separate vs from loue? shal tribulation of them that trouble vs, or anguish of them that grieve vs, or persecution of them that hate vs, or famine of them that starue vs, or nakednesse of them that strippe vs, or sword of them that smite vs? No, in all these things we are more then conquerors, and are perswaded that death of our friends, nor life of our foes, nor Angels of men, nor principalities of diuels, nor powers of darknesse, nor things present that we suffer, nor things to come that we endure, nor height of enuie, nor depth of malice, nor any other creature of offence shall be able to separate vs from the loue of God and our neighbor, commanded by Christ Iesus our Lord. But alas it is most lamentable (*complaineth^o Austine vpon these words*) that whereas these Saints could not with torments be separated fro loue, *nos otiosis fabulis*, we often with idle words of a toe are deuided from charitie, and eftsoones with the least distraction and reuile of euey silly wretch, we so relinguish loue that not onely many dayes, but euen moneths and yeares toe perhaps we will not speake to him, nor come to his house to eate of his bread. Perchance thou repliest, Mine enemy hath made me sustaine so great losses, and done so much wrong, that I cannot in reason forgieue him. O wretch, doest thou mark how greatly man hath trespassed against thee, and doest thou not consider how grieuouly thou hast sinned against God? I thou search and sift thy conscience truly, thou hast without satisfaction committed greater sinnes against God then man hath done against thee: and with what face askest thou the forgiveness of much, who wilt not forgieue a little? O remember what no comparison there is betweene pence and talent.

an hundred and ten thousand, sinne how great against God, and offence how little against man: this is not worthy to name on the same day with that; and therefore though *Dauid* had offended *Bath-sheba* and *Vriah*, 2. *Sam.* 11. yet only for offending against God, cried he out at his repentance: Against thee, against thee *only* haue I sinned and done this euil in thy sight, *Psa.* 51. Remember how farre thou seruant art inferior to thy Lord, who yet bids thee forgiue as he forgiueth thee, *Eph.* 4. 32. as he forgiueth *all* thy sin, and healeth all thine infirmities, *Psal.* 103. ^aactuall as originall, ^raigning as seruile, ^eexternall as internall, of the ^bodie as of the ^spirit, ^publike as priuate, ^open as secret, of ^commission as omission, of ⁱnfirmities as ⁱgnorance, wicked deeds ^a as idle words; the breach of the ^b great as lesse commaundement, ^c cartropes as cords, of iniquitie as vanitie, ^d killing as anger, ^e adulterie as lust, ^f forswearing as swearing, ^g reuenge as resistance, ^h hating as not louing, talents as pence, ten thousand as an hundred, the beame as the mote, and the worke of thy bodie as the thought of thy mind. *Euery sinne he forgiueth vnto men*, *Math.* 12. 31. saue onely that sinne of sinnes against the holy Ghost, verse 32. which is impossible to be forgiven, because these cannot possibly repent, *Hebr.* 6. 6. And if God thus forgiue thee *all the debt*, oughtest not thou to haue like pittie on thy fellow seruant, euen as the Lord hath on thee? O remember the mercilesse debter, *Math.* 18. whom when his Lord had forgiven ten thousand talents of sinnes, he would not forgiue his fellow an hundred pence of offences. See how his matter weigheth him in the ballance to aggrauate ⁱ euery circumstance of his vnthankfulness; first vnthankfull, when his Lords remission was yet in his care, and *that seruant departed* to his debter. 2. he vseth so hardly not a stranger, but *found out one of his fellowes*. 3. not for any great summe, for he *ought him but an hundred pence*. 4. he exacteth the debt not with words alone, but *layd hands on him and tooke him by the throat*. 5. though his Lord forbare him in patience, yet he wold not spare his fellow an houre, *Pay me that thou owest*. 6. though his Lord heard his intreatie, he would not be intreated of his fellow, *who fell downe at his feete and besought him*, and he would not. 7. he wold

Rom. 5. 13. 14.
q Rom. 6. 12.
r 1. Corin. 6. 18
s 2. Cor. 7. 1.
t 1. Tim. 5. 20.
u Verle 24. 25.
x James 2. 9. 10
y Gal. 6. 1.
z Acts 3. 17.
a Mat. 22.
c Esai 1. 18.
d Math. 5. 21. 22
e Verle 28. 27.
f Verle 33. 34.
g Verle 38. 39.
h Verle 43. 44.

i Io Ferns. comē.
in Dias. 18. lib. 3
p Aris. in idem
k Chrys. hom. 62
in Mat. 18.

not be moued with that very prayer of his fellow; wherewith he wrung pittie from his master, *Appease thine anger toward me and I will pay thee all*; 8. so soone as his fellow craued respice, he cast him into prison till he should pay the debt. But what? doth he scape thus the hand of his Lord? No, no, then his maister called him, and vpbraideth his monstrous ingratitude: O euil seruant, I forgauē thee all the debt because thou prayedst me, Oughtest not thou also to haue had pittie on thy fellow, euen as I had of thee? And see his eternal punishment. So his master was wroth, (we reade not he was so for his owne debt, saith *Chrysofome*, nor gaue him this terme of euill seruant) and deliuered him to the payler till he should pay all that was due to him. Not that he exacted the debt of those talents which before he had forgien him, as our aduersaries hence collecting, after iustification and forguēnes their final fal, peruert this scripture to their owne destruction. No parables (as noteth *Chrysofome*) must not be racked beyond their intent and meaning. And the Papists by pressing them too hard, straine out of these teates blood in stead of sincere milke; as when they get this parable by the end; they ring it so deepe, that they turne the clapper (as one^m speaketh;) but the Lord casts this euill seruant into hell, for the debt of ingratitude and vnmercifulnesse to his fellow, which was as great by equall proportion as the benefite of forgienesse which he had before receiued, seeing to whom much is forgien, he should loue as much, *Luke 7.* and to whom much is giuen, of him shall be no lesse required. And our Sauour in the end of all giueth vs the kernell of this nut and the spirit of his letter: So likewise (saith he) shall mine heauenly Father do vnto you, except ye forgieue from your hearts each one to his brother their trespasses whatsoeuer. This parable is the glasse, wherein al may behold their face, what manner of ones they are. But as *Stella* spake of that of the vniust Iudge, *Luk. 18.* so may I wish of this parable of the mercilesse seruant, *Math. 18.* *Serui parabolam vtiā nos non faceremus historiam*, would God this parable of the seruant we made not an historie: *Vtiā nunc esset parabola, & non pro historia posset recenseri*, would God it were now but a parable, and might not be related for a storie. But I feare from the proposition

1 Sapientia dixi non
ad verbum exponē
dum esse para
bolas, ne multa
sequatur absur
da, homil. 48. in
Mat. 13. & non
oportet cū: Tacu
rius in parabolu
seruari, nec in
mā in singula
verbis cura per
angit, sed quom
quid per para
bolam intendit,
discerimus. in le
u. 1. te collecta
nihil est vltima
auxilio conatu in
uestigādū Chry
som. 5. in Mat.
20.
in Greenh. ca 48
tract. minister.
in Hig & laus.
in hunc locum

position I may assume with Saint ^oPaul, *Such are some of you:* and particularize with *Nathan* to many one in particular: *They are the man,* who hope remission of talents from their Lord, and will not forgiue pence to their brethren. Or if when their Sunne is going downe, they forgiue all before men at the houre of their death, yet *remittunt culpam non poenam* as one speaketh, they say, I forgiue all, & in this will and testament, *'Odia & inimicitias quasi per manus liberis suis tradunt:* They bequeath their hatred and malice by tradition to the handes of their sonnes, and make them *heredes paterni odij*, as noteth ^r *Seneca*, heires of their fathers hatred: paralel with the children of *Esau*, *Obadiab* 1. which remembring the old quarrell of their Grandfire *Esau* with *Jacob* for the blessing, as heires of his malice, caryed a perpetuall hatred against the children of Israell, *Ezechiel* 35. vers. 5. *Amos* 1. vers. 11. and cryed in the day of Hierusalem, downe with it, downe with it, euen to the ground, *Psalms* 137. Thus were they mindfull of their fore-father his enmitie, *quasi hereditate quadam retinissent odium aduersus Isaaclem*, saith *Lanater*, as if with his substance he had bequeathed his perpetual malice in his wil, and left the rest of his hatred for his babes.

These men may be ashamed (saith ^r *Seneca*) not onely warring and iarring in their life, but euen committing it to their children, *quasi hereditaria successione*, as it were by hereditarie succession, sith we see not the most sauage beasts deale so cruelly one with another. I wish these *Esaus* at their death, which haue learned that popish remission of the guilt, and not the punishment of great offences, would learne if not of brute beasts whom they scorne, yet of the Almighty himselfe, who remitteth not onely the guilt in him whom he made sinne for vs, 2. *Cor.* 5. 21. but also the punishment through him, on whom he laid the chastisement of our peace, and the iniquitie of vs all, *Esa.* 53. at least for shame let them learne of ^r *Phocion* the Athenian, who being asked at his vniust execution by a friend, whether he would any thing to his sonne at home, Nothing (quoth he) but that he neuer stomacke the Athenians after my death for these wrongs. Neither let them draw curtaines ouer their bed-rid enmitie, because *Dauid* forgaue *Shimei* his cursing, 2. *Sam.* 19.

u In 2. Sam. 19.

*x Lyra, Hugo
& Iun. in 2.
Sam. 19.
y Hugo Card.
ibid.*

*z Quest 18. &
19 in 1. Reg. 2.*

*a 2. Pet. 3. 16.
* σφελῶσι.*

*b Lib. de mirab.
mundi.*

*c Lib. de inuid.
& odio.*

and yet at his death left it *Salomon* in his will to kill him for his curses, 1. *King.* 2. For though *David* at his comming to the crowne (as our gracious king at his ingresse of this kingdome) in his princely mercie, not willing to begin his raigne with bloud, pardoned railing *Shimei*, as ** Martyr* obserueth: yet onely promised he him, he should not die *then*, nor for *that onely* fault, nor at all by *his hands*, as the learned ** interpret.* And whereas the iniurie to *David* was double (as one ** noteth*;) *private* to him as a man, and *publike* to him as a king: the former (according to the law, Thou shalt not auenge nor be mindfull of wrong against the children of thy people, *Leuit.* 19.) he then wholly and freely forgave: whereas the other in the loue of iustice, he willed *Salomon* to requite, saith ** Abulensis*: yet so, that albeit he seeme to mention *Shimei* reuiling, as a cause motiue of reuenge, yet chargeth he not *Salomon* to kill him for that alone, but when he takes him tripping in another offence, he shall then pay him home for both. *For thou art a wise man* (saith he to his sonne) *and knowest what thou oughtest to do vnto him*, 1. *Ki.* 2. Wherefore let none by this example, forgiuing the fault to his foe, thinke by his sonne he may prosecute the offence. A parable (saith *Salomon*) in the mouth of a foole, is like a thorne in the hand of a drunkard, wherewith he pricketh himselfe, *Prou.* 26. 9. And this is to wrest the Scripture, or (to vse Saint ** Peters* word) to make it ** looke a squint* to their owne destruction. And indeed it is lamentable to behold, how wilfull children execute the last will of their malicious parents to reuenge: and like those hostile beasts in ** Albertus*, which being at deadly enmity in time of their life, *partes eorum & pili*, their parts and haire are enemies after their death. Or as ** Plutarch* reports of Eagles and Dragons, Crowes and Owles, the Libbard and Linnet, whose enmitie while they liued, makes their bloud after death at such strife, that it can neuer agree or be ioyned together in one vessell. But let vs learne (beloued) of the liuing God, at our death to leaue peace to our children, the best legacie of our will, and remit all though greatest offences, and thereof both the guilt and punishment before we die, to forgiue each one from our hearts all trespasses.

Vnto *seuentie times seuen times*. For it may be thou replyest, ^{5. Time when, Alwaies.} (saith ^{d Lib. de conflict. vii. & viii. c. 9.} *Austine*) he hath offered me so many wrongs, and offended so often, that I am wearie with bearing and forbearing reuenge. And indeed we which are debtors of loue to many, say like him, who is debter to no man, in the first of *Amos*: For three offences of Edom, and for foure I will not turne to it, because he did pursue his brother with the sword, and did cast off all pittie, and his anger spoiled him euermore, and his wrath watched him alway, and remembred not the brotherly covenant: for three offences and for foure, I will not turne to it. This is the manner of mankind, and therefore euen *Peter* himselfe asked his Lord to set downe some definite number of forgiuing, *Mat. 18. 21*. Maister, how oft shall my brother trespassse against me, & I shall forgiue him? Vnto seuen times? The worlds custome is to forgiue but once or twice, or three times at the most, and therefore *Peter* thought himselfe very liberall, saith ^{e Homil. 62. in Mat. 18.} *Chrysostome*, if he went so farre beyond worldlings, as seuen times to forgiue. What, vnto seuen times Lord? Indeed the number of seuen is wont in Scripture to import an vniuersalitie of all, saith venerable ^{f Ser. & Post. 1 Do. quadrag. tom. 7.} *Bede*, as all time is limited by seuen daies, and all vice by seuen euill spirits, *Mat. 12. 45*. as with *Chrysostome Anselmus* doth obserue. Neuerthelesse because the number of sixe seemes to be a number of worke and labour, and seuen a number of rest: therefore *Peter* vnderstanding this, saith ^{g Tract. 7. in Mat. 18.} *Origen*, thought in sixt times, as in sixe dayes he might finish his worke of forgiuenesse, and rest the seuenth time from all his labour. Wherefore Christ his Lord and maister scoreth vp a greater number of remission: I say not to thee, vnto seuen times, but vnto *seuentie times seuen times*: alluding (saith *Hilarie*) to that number of *Caine* and *Lamechs* punishment, *Gen. 4. 24*. If *Caine* shall be auenged *seuen times*, truly *Lamech* *seuentie times seuen times*: that as their auengement and requitall was by this imported infinite: so his forgiuenesse hereby should not be lesse finite. For this is a number finite put for an infinite, saith *Chrysostome*, as if he had said: Wilt thou know how often, *Peter*? dost thou tell me of seuen times, man? I tell thee vnto *seuentie times seuen times*: in ^{h Chrysost. ibid.} which number yet is no bound

¶ Dionys. Car.
thos. in hunc
locum.
l. Ser. 15. de
verb. Dom. in
Mas.

m Ibid.

u 2. Reg. 5. 13.

¶ Person who,
Our Brother.

nor limitation, but seuen times,ⁱ that is, *semper*, alwaies, or se-
uen dayes in a weeke, yea seuen times in a day saith our Sauior,
Luk. 17. 4. or *toties quoties*, as with ^h others ^l *Austine* doth ex-
pound it: and by this is meant a *toties quoties* of forgivenessse, as
that number seuen is vsed, *Prou. 24. 16.* This infinite number
our Sauior there setteth downe to condemne the mercilesse
debter, *Mat. 18.* who (it seemes) standing vpon the number,
would not forgiue his fellow, because he had runne so long on
his score, that the debt was now growne to an *hundred pence*.
Howbeit, let vs be followers of God as deare children, who for-
giueth not onely talents and great sinnes, but euen *tenne thou-*
sand, that is, all sinnes committed (saith ^m *Austine*) against the
ten commaundements. Let vs (I say) be mercifull as our hea-
uently Father is mercifull, who when he had often deliuered the
Iewes from the Egyptians, and from the Amorites, and from
the Ammonites, and from the Philistines, and from the Zido-
nians, and from the Amalekites, and from the Moabites, & par-
doned them often vpon the promise of amendement, *Iudg. 10.*
11. though when after breach of their couenant, they cryed a-
gaine for further pardon, he answered: I haue done it so often,
and still ye offend, wherefore I will deliuer you no more, *vers.*
13. yet for all this when they cryed, We pray thee onely deli-
uer vs this day, and saue vs this once: he heard their complaint,
and pittying them according to the multitude of his mercies,
deliuered them againe. Wherefore as when ^m *Naaman* the Sy-
rian thought much to wash so oft as seuen times in Iordan, that
his leprosie might be cleansed: Father (said his seruants) if the
Prophet had commaunded thee a great thing, wouldest thou
not haue done it? how much rather then, sith he saith,
Wash seuen times and be cleansed. So seeing not a Prophet,
but that Prophet Christ Iesus, hath commaunded vs no great
thing, but onely seuen or seuentie times seuen times to for-
giue, that our sinnes may be forgiuen and cleansed, *Mat. 6.*
vers. 14. who is he that will not take the paines to forgiue
each one from his heart all trespasses, seuentie times seuen times
To his brother? who is not a straunger from God, or an
alient from the commonwealth of Israel, but of the household

of faith, and of that family so neare as our *brother*. He might haue said, Forgiue thy fellow seruant: but because that title moued not the mercilesse debtor, he calleth him *our brother*, to put vs in mind, that as we are Gods seruants by condition of life, so brethren among our selues by vnitie of affection. For as that Father before mentioned, considering himselfe that he might be tempted, compassionately said of the fall of his brother, *Ille hodie, & ego cras*, he hath offended me to day, and I shall offend him it may be to morrow. He that shall thus, when like the hypocrite (*Math. 7.*) he hath seene *extramittendo*, the mote in his brothers eye, shall thus (I say) reflecting his eyes into himselfe, and behold *intramittendo*, the beame in his owne: *Ne is non magno vitiorum in alyis odio indulsit, seipsum venia plurima indigere sentiens*, saith ⁹ *Plutarch*, he will surely restore his slipping brother with the spirit of meeknesse, considering himselfe that he may so be tempted, *Galat. 6. 1.* and will professe like ¹ him, mutuall need of forgiuenesse,

^o English homil.
95. in blas on

^p Bern. ser. 2. de
recurr. Dom.

^q Dial. de ira cob

^r Horat. de arte
Poet.

— *hanc veniam petimusq; damusq; vicissim.*

I must forgiue my brother his trespasses, euen as he must do me when I trespass against him. For *peccabis & tu illi cras qui tibi hodie peccauit*, saith ¹ one, perchance thou shalt offend him to morrow, who hath offended thee to day, *Et erit tibi index qui erat ante tibi reus*, and he shall be then thy iudge, who before was guiltie vnto thee, and shall restore thee pardon if to him thou gauest it, or if thou didst not, either denie it thee, or by giuing it, make thee more guiltie before God. And this is indeed the debt which still we must pay, *Rom. 13.* and yet still owe it our brother; because though to day we discharge it, to morrow comes a fresh charge of loue (saith *Lyns*) whose comendement is therefore called *new*, *Iohn 13.* because though to day it be kept, yet to morrow is it so new as if before it had not bene heard. I alwayes (saith ¹ *A. flime*) owe this debt to my brother, which only being payd, alwayes still keeps vs in debt. Neither by paying is it lost, but multiplied thereby; and like the widowes oile, by bestowing, more increased. Yea ¹ as the poore widdow hauing nothing to satisfie her creditors but a cruise of oyle, was bid by *Elsam* to borrow vessels of her neighbours, which she

^r Iny. ser. 133

^r Epist. ad Cai.

^v Aug. ser. 305.
de Temp.

she filled with oyle and payed all the debt, 2. *Kings* 4. so the Church or Christian soule (saith that Father) hauing nothing to pay her debt of offences, not shillings, but a little oyle of loue, is commaunded by our Sauour to borrow vessels of her neighbours, which filling vp with oyle she may satisfie her creditors. While her oyle decreased, her debt it increased, and while the oyle was augmented, the debt it diminished. While she kept it in her cruse, it sufficed not her selfe, nor was able to pay the debt till shee borrowed vessels of her neighbours. Wherefore seeing euery brother may like that seruant *Math.* 18. say to his fellow, Pay me that thou owest: let vs owe nothing to any man, but to loue one another. Yea if we want vessels for increasing of this oyle, let vs borrow them of our neighbours, and poure it into them out of the cruse of our heart. And if thou art willing and not able to giue it, if thy soule like the poore widdow crie, *The creditor is come and thine hand-maid hath nothing to pay:* he that made thee willing (saith * *Austine*) to promise, will also make thee able to pay that debt, which is loue, not in word and tongue onely, but in deed and in truth, and the act of Christes commission here spoken of so much, *Be reconciled* in word, in worke and in will.

x Enarr. in Psal.
33. & Psal. 36.

The 2. part of
the commissiō:

αδελφω.

* Διαλλαττειν
est per 3. aliquē
mediatorem ad
amicitiam & v.
nauitatem duci.
Bud. in comenc.
ling. Grec. Step.
Thesau. & Pha.

7 Guill. in Math.
5. 24.

Which triple reconcilement of two, seeing it must be by a third (as the * word importeth) which must make them both one: behold here is a *brother* which is a mediator betweene them, to be their peace, to make of both one, to breake the stop of the partition wal, to preach peace to him that is farre off from agreement, and to him that is neare, that reconciling both to God in one bodie, he might make of twaine one new man, so making peace and slaying hatred thereby. Which dayes may seeing it was the peace-maker betweene *Abraham* and *Lot* *Gen.* 13. and should haue set those two Iewes at one, *Acts* 7. therefore vseth Christ in this exhortation the name *Brother* because it is most effectually to perswade concord or vnitie & that it is thy shame if either thou wilt not retaine, or canst not obtaine amity with thy brother. Wherefore as the interlineari glossie on that of the Apostle, *Let brotherly loue continue*, *Heb.* 13. 1. doth fitly make this word the motiue of continuance in loue

Because

because ye are brethren: so doth our Sauour here make it the reason of reconcilement, and by the word *brother* admonisheth of keeping concord, and restoring it as ²one obserueth. For indeed *latet in hoc uno verbo argumentum*, as another ¹ speaketh in like case: the very name ἀδελφός, brother (saith an ^b heathen) seemes by good reason to put vs in mind of loue and goodwill. And ^c what affection men should carrie one toward another, the very name *brother*, whereby they are called, plainly declareth. Wherefore as ^d Tully told his friend Metellus mentioning their agreement: Whereas you write of our reconcilement, I see not why you should call it reconcilement, sith we neuer fell out: so, strange may it seeme our Sauour should write to a brother διαλλάγηθι, be reconciled, and not rather ἀλλάγηθι, neuer fall out: seeing *brother* with the Hebrewes so much importeth vnitie, that they call a stocke or stone brother and sister, because it is vnited to another, *Exod.* 26.3. *Ezec.* 1.9. Howbeit seeing Sathan who made ^e separation betweene God and man, that the father was deuided against the sonne, and the sonne against the father: hath also made a diuision among men, that now the bonds of brotherhood are dissolued, and brother (as Christ prophesied) is deuided against brother, *Mat.* 10. as it was needfull for Paul to beseech the sonne, καταλλάγηθι, be reconciled to God thy Father, 2. *Cor.* 5. so here necessarie for Christ to say to the brother, διαλλάγηθι, be reconciled to thy brother: or (to paraphrase with the Glosse) be reconciled, because he is thy brother.

But as the Lawyer asked Christ of his neighbour, *Luk.* 10. thou wilt say vnto me: Who is then my brother? Saint ^f Ierome finds in the Scripture a foure-fold brother: First, naturall, as *Isaac* ^g and *Esa* in the old, ^h *Iames* and *Iohn* in the new Testament, which are ὁμοπάτριοι and ὁμομήτριοι, borne of the same parents: as the Greeke ἀδελφός properly signifieth, which ⁱ Linguists deriue either from *a simul*, and ἀεὶ ὅτε, because they are *conuerini* of the same wombe: or ^k from the priuatiue α, and ἀεὶ ὅτε, that is, not one, because one cannot be called a brother, whence we call him brother in our tongue, as it were bred-others: But the Latine *frater* is more generall, which some

^x Muscul in
Mat. 5. 25. de.
Etone fratru
admo. es.

^a Bez. annotat.
maior. in Gal. 6. 1
^b Plus. libel do
frat. amor.
^c Sabel. lib. 3.
exemp. cap. 7
^d Lib. 5. Epist. 2

^e Esa. 59. 2.

^f Tom. 3. adu.
Heluid.

^g Gen. 27. 30.
^h Mar. 4. 21.

ⁱ Scap. Steph. 6. 8

^k Macrobi. lib. 1.
Saturn. cap. 17.

l Ambros. ca.
lap. di. 7.

m Lib. 2. Iliad.

n Aut Gel. lib.

13 cap. 10.

• Mat. 13. 55.

Mat. 3. 31. & 6.

3. Ioh. 2. 12.

1. Cor. 9. 5.

p Tom. 3. apolo.

pro lib. aduers.

Iouuan.

q Lib. 13. in E.

zec. 44. & loco

citat.

r Serm. 2. de

Temp. & ser. 14.

f Tom. 3. fol. 5.

adu Hel. de per.

pet. virgus. bea.

ta Marie.

t Vide Georg.

Soh. tom. 2. art. 3.

de pers. & offe.

Christi, quaft.

3. de nativ.

u Lib. 4. in Mat.

27.

thinke^l comes of the Atticke φράτης, which *Eustathius* on those words in^m *Homer*, Ως φρήτην φρεντήφιν ἀρήγη, φύλα δὲ τῶλοις, derives from φρατρία, and imports men, who τὸμα τινὶ ἔχοντες κοινοῖαν, by any law of fellowship haue communitie among themselves, whether they be fellow-citizens, or fellows in religion, or of the same familie, or of the same tribe, or at the same feast, or of the same blood so neare linked, that each is *frater quasi ferè* alter, asⁿ *Nigidius* deduced it, a brother as if he were almost another. And therefore *Ierome* finds a second brother, namely, by nation, as all the Iewes are tearmed brethren, *Deut.* 15. 12. because within the land of Iurie (*vers.* 7.) and all other straungers and not brethren, *vers.* 3. because aliens from the commonwealth of Israel.

Thirdly, is there a brother by *consanguinitie*, as all of one stocke and lineage. So *Lot*, *Abrahams* nephew is tearmed his brother, *Gen.* 13. So *Paul* calleth the Iewes his brethren, though but kinsmen according to the flesh, *Rom.* 9. 7. and Christ is said to haue brethren, *Luk.* 8. 20. that is, as our English translation on the margin there rendreth it, *kinsfolkes*, or *consins*, as^o else where it doth interpret.

From which place, although *Heluidius* and other Antimarites would inferre, Christ had naturall brethren, and staine so *Maries* virginite, (who was a Virgin after child-birth, and a chaste mother before mariage, as^p *Ierome* speaketh) yet was her wombe (as with^a him *Austine*^t applies it) like the gate into the holiest of all, into which our high Priest onely entred, *Eze.* 44. 2. and said: This gate shall be shut and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entred by it, and it shall be shut. It appertaineth to the Prince, the Prince himselfe shall sit in it, he shall enter by the porch of that gate, and shall go out by the way of the same. And *Ierome* there against *Heluidius* by many arguments proueth, she remained a perpetuall Virgin, as the Orthodoxall both Greeke and Latine Fathers *Ignatius*, *Ireneus*, *Origen*, *Basil*, *Ierome*, *Austine*, *Ambrose*, *Bernard*, *Chrysostome*, *Gregorie Nyssene*, *Epiphanius*, *Damascene* and *Theophilact*, with^u moderne Writers affirme and confirme at large. No, her wombe (saith^v *Ierome*)

was a tombe for Christs bodie, and new sepulcher wherein neuer man but he was laid. Vpon prooffe of which point he produceth this distinction of brethren now in hand, and saith there is a fourth kind of brethren, *spirituall* by profession of one faith, whence all Christians by our Sauour are tearmed brethren, *Mat. 23.* Neuertheless sith that ^a *three-one* hath conioyned all ^x *1. Ioh. 5. 7.* persons in a triple-vnitie: *naturall* as men, *ciuill* as fellow-citizens, and *spirituall* as Christians (for he made all mankind of one blood, as men; to dwell together on the face of the earth as cohabitants: to seeke him, as Christians, *Act. 17. 26. 27.* and in him as men we *live*, *move* vp and downe as fellow-citizens, and haue our *spirituall being* as Christians. I may seembably speake of this triple fraternitie: *naturall*, of brethren by birth and all men by blood: *ciuill*, of societies: and *spirituall*, of Christian brethren.

And to begin reconcilement of naturall brethren, whose being was from two, leauing no lesse then father and mother to become one flesh for their coexistence, whose bed was one wombe for their infant growth, whose life and vital spirits were from one concord of contrarie qualities, and conspiring temper of elements in the hodie, whose diet and meate was one milke from the breasts of loue, yea whose hearts, tongues, and hands were from one heart, one tongue, and hands for their agreement in thought, word, and deed: this vnion is *φυσικη*, saith ¹ *Aristotle*, so naturall, that I may with the ^a *Apostle* send them to the schoole of nature, and aske them, *nonne ipsa quidem natura hoc vos docet?* Doth not nature it selfe teach you this thing? and grace should not need to learne them reconcilement. For euen nature (as an ^a *Heathen* noteth) to teach them loue reciprocal and mutuall ayde, hath put a booke into their hands, their owne bodie, in whose brotherly members, as in so many columes they may read this borrowed beneuolence, in whose fabrick and structure she hath made most parts double, *germana & gemella*, not onely brothers but twins, which are most necessarie in the whole, as hands, feet, eyes, eares, nostrils, and such couples of the bodie, signifying hereby that all these for mutuall helpe and not hurt are so diuided. To teach them (saith

^{1.} Brother, naturall.

^y *Lib. 8. Ethic. cap. 12.*

^{1.} *Cor. 11. 14.*

^a *Plus lib de frat. amor.*

b Xenoph lib. 2.
de fact. & dict.
Socrat.

* ad el. p. 2.

e Polyd. Virgil.
lib. 8. lib. 8. Ang.

d 1. Cor. 12. 26.

that Author) that she made also two brethren of one seed, not
 „ for disagreement and discord, but that being seuered they
 „ might helpe each other in distresse. Which bond of amitie if
 „ they breake, they are not vnlike the fingers of one hand, intan-
 „ gling, wringing against nature, and wresting one another, or
 „ like the two feet tripping and ouerthrowing each other. And
 „ therefore when ^b *Socrates* saw *Charephon* and *Charecrates* two
 „ iarring brothers, warring each with other: Now (saith he) ye
 „ do as if the hands, which God created to helpe one the other,
 „ leauing this, should hinder and hurt one the other. Or as the feet
 „ which were framed to beare one anothers burthen, neglecting
 „ this, should supplant one the other, or as the eares which are
 „ coauditors of mutuall good, should waxe deafe to heare good
 „ one for the other, or as the eyes which like *Caleb* and *Iosua* are
 „ fellow-spies in this little land for the good of other, should not
 „ looke for either others helpe, but looke asquint at the good of
 „ the other. Were not this vnnaturall and great unhappinesse in
 „ those members (saith *Socrates*) which should naturally helpe
 „ one another, whether in the hands, or feet, or eyes, or other
 „ parts which are produced * double and by paires? How much
 „ more monstrous in two brethren, whose ayde may exceede the
 „ cooperation of hands, or the mutuall prouidence of eyes, or the
 „ coaudience of eares, or the supportance of the feete? Our ^e En-
 „ glish Chronicle shorieth, that when king *Edward* the Confessor
 „ and *Goodwin* Earle of Kent were sitting at table together, *He-*
 „ *rald* the Kings Cup-bearer the Earles sonne, did stumble so with
 „ one foote, that he was almost downe, but recouering himselfe
 „ with the other, he neither fell, nor shed the drinke. Wherat his
 „ father the Earle (observing that of *Saint Paul*, how *these two*
 „ ^d *members had the same care one for the other*, & that the one foot
 „ could not say to his fellow, I haue no need of thee) merily said,
 „ *Nunc frater fratrem inuit*, Now one brother hath holpen ano-
 „ ther. At which word Brother (though spoken but in ieast) the
 „ King then calling to mind his brother *Alfreds* death whome
 „ the Earle had slaine, thence assumed the Apostles application.
 „ that *one brother might helpe another*: whereupon beholding
 „ *Goodwin* with a displeased countenance, answered, *Sic mihi*

meu.

meus frater auxilio esset si per te licuisset, so might my brother,,
Alfred haue also holpen me, if thou hadst not bene. Thus could,,
the Earle note in those twins of the body that lesson of *Salomon*, *Two are better then one, for if they fall, the one will help up his fellow.* And the King (as if he had bene taught at his cup-bearers feet) applied from their mutuall supportance that following *Woe* against himselfe, *but woe unto him that is alone, for he falleth and there is not a second to lift him up.* For indeed one brother helping another is like a defenced citie (as some reade it) and their counsels like the barre of a pallace which is impregnable, *Prou. 18. 19.* and if one ouercome him, two shall stand against him, *Eccles. 4. 12.* so naturall is their vnitie, and strong their coadiuuance, which nature hath framed double for mutuall assistance. And therefore as nature their mother produced these her twins, (I meane the eyes) *ἁδελφοι*, double and by twoes, that they might helpe one the other: so did that naturall father send out his two sonnes, *James* and *Iohn*, *ἁδελφοι*, by twoes also to catch fish, because they were *ἁδελφοι*, brethren in the flesh, *Matth. 4. 21.* And when their spirituall father called them to be fishers of men, he sent the same brethren soorth by two also, *Marke 6. 7.* And therefore by two (saith *Bernard* with some other) that as yoke-fellowes they might beare one anothers burden,

And it were to be wished, that parents after their example would send out brothers into the world, as two feete to support one another through loue: howbeit themselues (as one iustly cōplaineth) for the most part offer occasions of iar, and sow the seed of contention among their children; either when in their last wils they make them vnequall in their grace, who are equal by nature, and making *Reuben* their eldest sonne, so the excellencie of their dignitie and excellencie of power, that they leaue not the rest of their substance for their other babes, who often thereby conspire against the eldest as *Isaaks* sonnes did against the yongest; and resolute like them in the Gospell, *This is the beire, come let vs kill him, and the inheritance shall be ours*, *Matth. 21. 38.* Or when like old *Isaac*, in their dimme eye-sight and iudgement they mistake their sonnes (though he rightly alone

1st Verse 10.

g Sept. Ierem. vulg. g. i. s. a. Ly. ra & Hugo Card.

b Mar. 10. 2. i Ser 2. ar purif. Mar. g. l. s. f. Lys in Luc. 10. 1. Hugo in Mar. 6. 7. Ca. in. Ar. Fau. in id & For in Mar. 10. i. v. e. exhorting

k Georg. Remus Specieg. in Prou. 18. 19.

1 Gen. 25. 23.

blesſed where God onely loued; *Malac. 1.*) and beſtowing the birth-right vpon the yonger, reſolue with that irreuocable will, *I haue bleſſed him in my will, and he ſhall be bleſſed:* behold I haue made him Lord, and all his brethen haue I made his ſeruants, when the eldeſt crieth like *Eſau, I am alſo thy ſon, bleſſe me, euen me alſo my father.* And this partiall affection cauſeth the elder to hate the yonger for ſtealing away the bleſſing; and reſolue that when the dayes of mourning for his father ſhall come, he will be auenged of his brother.

m Ephes. 6. 4.

A third occaſion of filiall ſtrife, is when their parents wil die without will, and departing inteſtate (as he ſpeaketh) leaue all at randone, to catch that catch may. And this is indeed *prouocare filios ad iram* (as the^m Apoſtle ſpeaketh) to prouoke their children to anger and ſtrife were they neuer ſo peaceable, yea to ſet them by the eares for their portions, like *Ephraim* againſt *Manaſſes*, *Manaſſes* againſt *Ephraim*, and both againſt *Iuda*.

n Alex. l. 16. ca.

20.

o Val. Max. l. 7.

c. 7. de teſt. reſciſ.

c. cap. 8 de teſt.

rat. & inſperat.

A fourth cauſe of contention fathers beget in their ſonnes, when diſ-inheriting *filios ira*, the ſonnes of their wrath, they adopt aliants to be coheires in their inheritance. A law indeede which *Ephialtes* (as we^a reade) gaue the Lacedemonians, and not only ſtories, but experience giues vs too great ſtore of ſuch, to ſuch too ſupernaturall adopters, who like the Partridge *Ier. 17. 11. nourish the yong they brought not forth:* vnnaturall birds to their brood, and cruel to their yong, like the Oſtrich in the wilde-erneſſe, *Lam. 4.* which leaueth his brood in the earth, and forgetteth that the foot might ſcatter them, or that the wild beaſt might breake them, he ſheweth himſelf cruell to his yong ones as if they were not his, and is without feare, as if he travelled in vaine, *Iob 39.* Theſe play *Micipſa* his pranke,^p who hauing ſons, yet adopted *Iugurtha* to them, and ſo ſet his children by the eares, and for their ſupernaturall kindneſſe to aliants and vnaturall to their owne, they may perchance receiue^q *Velus Bleſſus* his reward, who hauing diuers ſonnes, yet adopted on his death bed one *Regulus* ſtanding by, becauſe he was diligent about him in his ſickneſſe, and often lapping him, bad him beware of taking cold. But this new heire (forſooth) hauing gotten the

p Sahſt. de bell. Iugurth.

q Fulgoſ. l. 7. c. 9.

will

will made and witnessed, *Medicos hortabatur ut citò Blessum conficerent ne diutius agritudinis molestia laboraret*, he loued this new-found father so well, that he wished him in heauen, and feed the Phisitions to kill him quickly, and put *Blessus* out of his paine that the inheritance that night might be his. What shall I say to these cruell Ostriches, but admire with the Almightye the possibilitie of their memorable obliuion, Is it possible? *Can a woman forget her child, and not haue compassion on the sonne of her wombe?* What shall I say to these vnnaturalists, but from the God of nature pronounce, that in not prouiding for their owne, and namely for them of their household, but especially for them of their owne bodies, they denie the faith, yea nature it self (which hath taught a father to pitie his owne childrē, *Psal.* 103.) and are worse then infidels, *1. Tim.* 5.8. If *Diogenes* therefore (to returne whence I digressed) for his schollers fault gaue the master a blow on the checke, and a checke in the eare, *Cur igitur sic instituis?* why teachest thou him not better maners then? surely such fathers deserue a blow from his hands of iron, who ouer-willing to the eldest, or too wilfull to the yongest, or vnwilling to all, or mis-willing to any, by these their sower grapes so set their childrens teeth on edge, that they bite and deuoure one another.

Let them on their death-bed like departing *Isaak* *Gen.* 49. call together all their sonnes into one, and to *Reuben*, to *Beniamin*, to *Dan*, and to *Gad*, deuide their iust portions 'for auoidance of diuision. Or let them follow that wise father in the parable, who diuided his substance to his sonnes to preuent future contention. Let them of *Dan*, who giue nothing but iudgement, learne, that he would not without will die intestate, but deuided his substance. Let *Reubenites*, who are all for the eldest, learne, that he gaue him not all, but deuided his goods, and so, that he gaue his eldest but the inheritance. Let *Beniamites*, who are wholly for the yongest, learne, that he gaue him but the portion of goods that fell vnto him. And lastly, let them of the tribe of *Gad*, who almost giue all or most to aliants, learne, that he deuided all to his sonnes: for saith our Sauour, *So he deuided vnto them his substance, Luke* 15. 12. Let them at their death bequeath concord

cord to their children, the best legacie in their wil, semblable to
¶ Plus de garru. *Scylurus* the Scythian, who at his death bid his sons bring him a
 sheafe of arrowes, which he then gaue each one to break in pee-
 ces, but whē no one could do it, himselfe pulling them out, easily
 brake them one by one in their sight: shewing them by this pa-
 rable that which *Salomon* in his Prouerbes, that a brother vni-
 ted to a brother is like an impregnable citie, and their counsels
 like the barre of a pallace which cannot be broken: or that I
 noted in the Preacher, Two are better then one, for either may
 helpe his fellow; but woe vnto him that is alone, for he falleth
 and hath not a second to helpe him vp. And if one ouercome
 him, two shall stand againſt him: and a threefold cord, like that
¶ Xenop. lib. 8. de
Cyr. Ped. bundle of arrowes, is not easily broken. Let them with *Cyrus*
 giue in their wils this legacie of vnitie to their sonnes, and say
 22 with him, Ye which are borne of the same seed of your father,
 22 and nourished by the same milke of your mother, brought vp
 22 in the same house, beloued of the same parents, and call on the
 22 same father and mother, how should not ye aboue all men be
 22 most knit in friendship with this knot of nature? breake
 22 not therefore these naturall bonds of loue, wherewith the im-
 22 mortall God hath linked you as brethren. Thus when in peace
 themselues go to their fathers, they may leaue peace with their
 sonnes: that as in their last will they giue them their goods, so in
 their last and most effectuall affection, they may bequeath them
 this goodnesse, the best donatiue of their will, as it was not least
 legacie in Christs testament, and say at their departure as the
 Sauour when he left the world, *Peace I leaue with you, my peace*
I giue vnto you: for else how can they enioy peace in heauen,
 when they know their parts haue no peace on earth? How can
 their soules sit in mirth at the supper of the Lambe, when they
 know these parts of their bodie like wolues bite and deuoure
 another? Which vnitie in life time rather should they labour to
 effect, seeing the holy Ghost in giuing naturall brethren no pe-
 culiar charge in Scripture (that I know) of louing one another,
 hath sent them to the schoole of nature to learne them this
 lesson in the members of their bodie. For making no question
 of their loue, which is the law of nature, he forbeareth to bid
 brethren

brethre loue, & only bids other men loue as brethre, 1. Pet. 3. For as
 *Solon the lawgiuer of Greece, being asked why he made no law
 in Athens, nor ordained any punishment against parricides, answered
 wisely, because he thought none could be so vnnatural as to
 kill his father from whom he had being: so neither our solewise God
 of heauen made any peculiar law, nor appropriated many particular
 punishments to fratricides in scripture, because he might
 well thinke none would be so monstrous in nature as to hate his
 owne flesh, and slay his brother who is *ferè alter*, almost himself.
 And therefore whereas he gaue charge to all the household and
 all sorts of the family to shew mutuall loue and dutie, *Ephes. 6.*
as children to parents, and fathers to children, seruants to masters,
and masters to their seruants: he speaketh not a word of children
 among themselves, as if he had bene ashamed to bid brethren
 be reconciled and loue one another. And passing ouer it
 in silence, he seemes to vse his Apostles' preterition, 1. *Thess. 4. 9.*
 But touching brotherly loue, ye need not that I write vnto you,
 for ye are taught of God by nature to loue one another, and
 making no doubt of doing that, *and that thing verily ye do to all*
the brethren, he onely intreateth them to abound therein, *But*
we beseech you that ye increase it more and more.

v C. decc. orat pro
 Ruff. Amor.

x. Act. 1. The.
 4. 9.

But alas naturall brethren haue more now then called that
 into question, whereof the father and God of nature made no
 question, whose precept of this loue as it is rare, so *fratrum quo-*
que gratia rara est, their practise also is as rare, as an heathen in
 his dayes could obserue. For now *Plutarch* his experience may
 be our schoole-master to bring vs to many, who become bro-
 thers with strangers, and strange with their brethren, sinfull,
 friends with aliants in gluttonie and drunkenness, and yet vn-
 friendly to their brethren in eating and drinkeing: tolerate their
 sinnes with pleasure and delight, and yet bitter to theirs, count
 their slips intolerable: yea whereas they passe away houses and
 lands to their harlots, yet strue with their brethren for the
 floore of an house, an angle of ground, and foote of a field: nay
 whereas they nourish and loue their angrie dogges, their fierce
 horses, their spotted beasts, their toyish Apes, and their cruell
 Lions; they brooke not anger, nor tolerate fierceness, nor beare

2. vsc, reproofe,

y Label, de frax.
 amor.

with blemishes, nor pardon childishnes, nor suffer haughtinesse in their brethren, which though greatest they tolerate in brute beasts, and for which things alone they dearely loue them. A brother indeed offended is harder to winne then a strong citie, וְיָדוּעַ and their contentions (saith ²Salomon) like the barre of a cattle which cannot be decided. Ruthfull examples, as of *Isaack* and *Esau*, *Isaac* and *Ismael*, *Eteocles* and *Polynices*, *Charophon* and *Charocrates*, as I noted before, and dayly is notorious in domesticall experience, manifest this truth to be too true.

² Prouer. 18. 19.

The reason and cause of which irreparable breach, is given from the ²Oracle of reason, Because not onely not to be holpen, but greatly hurt by them of whom we thinke helpe due by nature, not so much dissolueth as breaketh the knot of natural affectio.

^a Arist. L. 7. Polit.

^b Lib. 8. Ethic. c. 9

For the nearer (as elswhere^b he noteth) is the cause of coniunctio and bond of vnitie, the greater must needs be the wrong which doth dissipate it, and greater the disunction of them therefore deuided. In least matters to be deceiued by a fellow and companion, is most abominable, saith ^cTully, because that which he thought he adioyned for an help against others, helping others against him, doth cut him to the quicke, and breake the heart-strings of affection. *Casars* wound that his sonne *Brutus* gaue him, went nearer to his heart then all the stabs of his foes, and ὅτι σου τέκνον, what thou also my sonne *Brutus*? made him crie like *David*, *Psal.* 55. If mineemie had done me this dishonor, I could haue borne it, but it was euen thou my companion, my guide, and mine owne familiar friend. And to imply his greater wrong, he doth explicate their nearer vnitie; *We tooke sweete counsell together, and walked in the house of God as friends*: and this cause of disunction of vnitie from so neare coniunction of amitie, he cannot let passe without imprecation to his trechery, *Let death come hastily upon them, and let them go downe quick into hell, for wickednesse is in their dwellings and among them*. For as things which are ioyned (saith ^dPlutarch) though the glue be melted may be recombined, when a bodily substance rent in sunder can hardly be reioyned: so loue of men after falling out may be reintegrated, when brethren of one bodie seuered one from the other can with difficultie be reconciled.

^c Orat. pro Rosc. Amer.

^d Lib. 8. de frat. amor.

Neuerthelesse *brotherly loue* (as out of ^c *Nazianzene* I noted) ^e *De per orat. 2.*
 like the grasse or cience of a tree, though it be broken off from
 the stocke, may be ingrafted againe: but seeing the coales of
 this hatred are fiery coales, and a vehement flame, which no
 water can put out, nor floods can drowne, take heed of hea-
 ting this Asbestos, which being once incensed, no water, no
 not of teares can quench. And seeing this amitie is the chiefe
 and head of all, knit by so many sinewes and arteries of nature,
 beware of breaking its neck-bone, which can so hardly be knit
 againe. And let all *μισόδελφοι* take heed how they ^f follow the ^f *Iudg. 11.*
 way of *Caine*, ^g who was of that wicked one, and slue his bro- ^g *1. John 3. 11.*
 ther, least that woe which ouertooke him ouerturne them: ha-
 uing warre in his heart, he gaue good words with his mouth,
 and *spake* ^h friendly to his brother, *Gen. 4. 8.* See his hypocrisie, ^h *Perua in Gen. 4.*
 to oportune place for his murderous intent, he perswades him ^{8.}
 to walke into the field: see his policie: not into Paradise, a place of
 puritie that abounded with fruite, but into the field. And where
 indeed should his brother be slaine, but in the barren field (saith
ⁱ *Ambrose*) where there wanted fruite? Oportunitie of place ⁱ *Lib. 2 de Cain.*
 fitting his purpose, *he rose up and slue his brother.* Behold his cru- ^{8.} *Abel. cap. 8.*
 eltie. O audacious, abominable and wretched mind, and what-
 soeuer can be said is too little, saith a ^k Father. How did not ^k *Crysost. homi.*
 thine hand tremble at this deed? how could it hold thy sword ^{19. 11.} *Gen. 4.*
 and strike a blow at thine owne bowels? Thou art thy fathers
 eldest sonne, the beginning of his weaknesse, and heire of his
 sinnes, the patriarke of murderers; thou hast not a second man
 to quarrell with on earth beside thy father, and thou wilt slay
 thy brother that thou maiest not be a brother, and kill the fourth
 part of all mankind with a blow. But see how the Iudge of all
 the world arraigneth this murderer at the barre of his iustice:
Where is thy brother? And at his conuention see his churlish an-
 swer, *I cannot tell, am I my brothers keeper?* as if he had bid God
 go seeke him if he would any thing with him. And see in what
 admiration of the fact he examineth the offender, *What hast*
thou done? oh what hast thou done! *The voice*, though not of thy
 murdered brother, yet *of thy brothers blood*, yea *of his bloods*, of
 his possible posteritie, whom thou hast slaine in the loynes of

their father *Abel*, not onely speaketh but crieth vnto me for vengeance: How long Lord, holy and true, doest thou not auenge our blood on him that dwelleth on the earth? Yea it crieth from the earth which followeth thy murder for her sonne, for her inhabitant, and for her keeper; and see his triple iudgement according to her three-fold accusation. Iudgement in his soule, *Thou art cursed from the earth*: iudgement in his goods, The earth which opened her mouth to receiue his blood from thine hand, mistrusting no harme from brothers, which were but two on the earth, (*Nam quomodo poterat suspectare parricidium quæ adhuc not viderat homicidium?* for how could it suspect brotherly murder, which had not yet seene man-slaughter?) the earth is cursed for thy sake, not as it was to thy father *Adam*, to giue^m no fruite without his sweate and labour, but *when thou shalt till the ground, it shall not yeeld thee henceforth her strength.* And thirdly iudgement in his bodie, *a vagabond and a runagate shalt thou be in the earth.* And after sentence see how this condemned caitife is caried from the barre with despaire of mercy, My sinne is greater then can be pardoned: with horror of iudgement, My punishment is greater then can be borne: and with terror of conscience, Behold thou hast cast me this day from the earth, and from thy face shall I be hid; and *whosoener findeth me shall slay me.* But of whom (saith that^o Father) was he afraid to be slaine, that had none with him on earth but his parents? He might feare iustly the incursions of natural brute beasts, who more beastly had broken the course of nature: he might feare rightly the teeth of wild beasts, who brutishly had fleshed them with mans blood, yea the blood of his brother. He could not presume of the subiection of fowles, who had taught them that a man might be killed. He might now also feare the hands of his parents, who had taught them that parricide might be committed, and that they would learne to practise a murder, who had taught him the precept in their original sinne. This is *Cains* punishment in his person, and yet see the taint of his blood in al his posteritie, whom *Noes* flood waht away (saith^o *Austin*) from the face of the earth, when it could not wash away their scarlet sinne of blood, double died, both in *Caine* the threed, and in his

1. *Ambr. lib. 2. de Cain. & Abel. c. 10.*

m Gen. 3. 17.

n *Ambr. lib. 2. de Cain. & Abel. cap. 9.*

o *Lib. 15 de ciuit. Dei. cap. 20.*

his of-spring the cloth and garment of vengeance : whom the holy Ghost deigneth not to name in reciting the catalogue of *Adams* posteritie, *Gen.* 5. for the face of the Lord is against them that did euill, to cut off (saith *Dauid*) their remembrance from the earth. For he would not take them in his mouth, nor make mention of their names within his lippes: as if that curse of the Lord had fallen on his progenie, *Psal.* 109. Let his posteritie be destroyed, and in the next generation let his name be cleane put out. O that all *Caines* which thirst the bloud of their *Abel*, that all *Ismaels* which persecute their *Isaac*, that all *Esaues* which pursue their *Iacob* to the death, would beware to follow the way of *Caine*, that they might not perish in the gaine-saying of *Core*. Are they Græcians, or Barbarians? wise or vnwise? let those reade *Plutarch* a naturall man, περι φιλαδελφίας, of brotherly loue, and these their owne bodie περι φιλαδελφίας, of lime-loue, how those brethren and twins of the bodie, eyes, eares, hands, and feet, loue one another, and for shame of their soules be reconciled to them, who are flesh of their flesh, and bone of their bones.

And surely if we yet looke further to the rocke whence we are hewne, and to the hole of the pit whence we were digged: if we consider *Adam* our father, and *Eue* that bare vs, we shall find that we haue all this^r one father, *Mal.* 2. 10. and all this one mother, who is *mater omnium vinentium*, *Gen.* 3. 20. and *iustius morientium* (as one^a calls her) the mother of all men liuing, or rather dead while they liue in her trespasses and sinnes, and all men therefore brethren, *Gen.* 9. 5. and this brotherly kinned men made by him who made all mankind of one blond, *Act.* 17. 26. For as^r *Leo* truly said of neighbour, that euery man whether friend or foe, bond or free, is our neighbour: so *fratrem ut proximum, vel omne hominum genus accipere debemus*, saith^r *Ierome* and Saint^r *Austine*; Euery man is our brother by nature, as our neighbor in the vse of naturall things. Through which conjunction of mankind, the very heathen^a could see in the twilight of nature, that certaine duties of amitie and fellowship are naturally due from all men euery one to other: and therefore^a vsed the name *neighbour* as our Sauour doth here *brother*, ge-

2. Brother naturall in blood, which is, each man.

p Iustus & Polian in *Mal.* 2. 10

q Ferns in *Gen.* 3. 20.

r Ser. 1. de ien.

f Lib 2 in *Zac.* cap. 7.

s Lib 2. locut. de *Exod.*

u Cic lib. 1. Offi.

x *AE* lib. 1. orat.

cons. Ctesiph. *Arist.* lib. 2. *Rhetor.* ad Theodect.

naturally for all men.

y Homil. 51. ad
Pop. Antioch.

1. The greater
world pre-
acheth concord
and vnitie to
man.

And indeed seeing (as ¹ *Chrysostome* well noteth) the God of all hath giuen all but one house, the world, to be *domesticos naturæ*, the household of nature: that father of lights hath light all but one candle the Sunne, to be *filios lucis*, iust and vniust children of that light: seeing he that spreadeth it out like a curtaine, hath couered all but with one canapie and roose of heauen to be one family of loue. And seeing the feeder of euery liuing thing, hath spread all but one table, the earth, at which boord we are all companions of one bread, and drinke all of one cup the ayre: doubtlesse this communitie of naturall things should breed such a common vnitie in nature, as should make men in this one house to be of one mind, and sons of one light, to walke in loue as children of the light: and the familie vnder one roose to walke in this house of God as familiar friends, and companions at one table to eate their meate together with singlencesse of heart, as it vnited those Saints, because they had all things common, *Act. 2.44.*

Which communion of all things naturall, if it cannot knit men in one with these bonds of nature, yet beholding the common vnion of all things amongst themselues, the musicke of this harmonie should breed concord and peace in man the son of peace. For whether we lift vp our eyes to heauen aboue, behold it is there; the heauens declare the glorie of God in their peace, and the firmament sheweth his handi-wooke: or whether we cast our eyes on the earth below, behold also it is there, both preaching peace to his people and to his Saints, that they turne not againe. Wherefore as ² *Salomon* sent the sluggard to the pismire as his schoole-maister to bring him to labour: ³ *Esaie* the vngratefull to the ox and asse to learne thankfulnesse: ⁴ *Ieremie* the neglecter of season to the Storke and Turtle, Crane and Swallow, to learne oportunitie of time: the cruell mother to the Dragons to learne to draw out her breasts: and our Sauour the worldling to Rauens, to learne diuine prouidence and contentation, *Mat. 6.* So aske now the beaſts (as ⁵ *Iob* speaketh and they shall teach thee, and the fowles of heauen, and the shall tell thee: or speake to the earth and it shall shew thee, c

z Prou. 6.

a Eſa. 1.

δ Jer. 8.

e Lam.

d Cap. 12. 8.9.

f Job 12. 1.

to the fishes of the sea, and they shall declare it vnto thee. If thou go vp to the heauens, it is there to be read in the large volume of the heauen: if thou go downe to the deepe, behold it is there, and the naturall face of peace maist thou behold in the glasse of the sea. If thou go ouer the sea to the sauage beasts of the wildernesse, behold also it is there, and thou shalt find it in the denues of the earth. For whether we looke without vs into the greater world, we shall see the celestiaall orbes and sphæres of the heauen, though their motions be diuers, and their reuolutions thwartingly crossing one another, as ^e one noteth, yet ^e *Eras. pacis quærit.* in so many ages constant in that first couenant of peace, they keepe *his law* of vnitie and order, *which shall not be broken, Psal.* 148. The elements themselues though in nature opposite, and in operation contrarie, as heate and cold, drought and moisture, yet *concordi pace ligantur*, as the ^f *heathen obserueth*, yet ^f *Ouid. metam. lib. 1.* yeeld they each to other, and meete all in a middle temper for constitution of humane bodies. Looke on the earth below, which though it be full of strife and cruell habitations, as the Psalmist speaketh, yet therein the beasts of the field *armentatim pasunt*, they feed by heards, and graze by droues: the fishes of the sea *gregatim natant*, they swim in routes together, and whatsoever walketh through the paths of the seas: the foules of heauen, *turmatim volant*, they flie by flockes, and sing together amongst the branches. *Leonum feritas inter se non dimicat*, saith *Plinie*, ^g *The crueltie of Lions and Beares fight not one with another. for quando Leonis fortior eripuit vitam Leo? sauis inter se conuenit vrsis:* The wild beasts, and birds fight not with their kind, but kindly hold together. Euen Serpents bite not one another, but the heele of man who treadeth on their head. The fishes of rapine, though greater deuoure the lesse, yet *nisi in diuersa generacione sanant*: the most rauenous birds prey not on their kind. So true is that of *Syracides*: *Euery beast loueth his like, and euery man should loue his neighbour, all flesh will resort to their like, and man should companie with such as himselfe, Eccles.* 13. 16. Yea whereas all these kinds were made by couples and twoes, *Gen.* 1. 22. as if nature had dispensed with their diuision: man was created *unicus*, but one, as a thing of vnitie without diuision

vers.

*h Lib. xi. de ciu.
Dei, cap. 21.*

i Luk 8.2.

k Vers. 30.

vers. 26. which one though the Creator made two by an after creation, *Gen. 2.22.* yet made he presently these two one againe by coniunction of mariage, *vers. 24. vt sciamus quàm concorditer viuere debemus*, that therby we might know, saith^h *Au-
stine*, how peaceably we should liue together in one mind. But what do I speak of sensible thogh vnreasonable beasts? the senselesse creatures, as we see in trees, embrace one another with the armes of their loue, the Vine embraceth the Elme, the Peare-tree the Vine, the Woodbind the Oake: yea the hard-hearted stones affect that in loue which doth sympathize with their nature; as the Load-stone the Iron: nay, *quod magis mirum est*, saith *Erasmus*, which is the wonder of all wonders, euen the wicked spirits and fiendes of hell, by whom concord betweene men was first broke, and daily stirre vp men to strife, yet in wisdom agree all together: seauen inⁱ *Mary Magdalene*, and a whole legion in^k one man could agree without discord, and hold it for a Maxime in their policie, that Satan should not be diuided against Satan, lest his kingdome shold perish by dissention, *Luk. 11.18.* Thus the greater world without him is like a citie at vnitie in it selfe, to shame contentious man, if being the center of all this circumference, he shall be so diuided in himselfe, as to make this great round a cock-pit of iarre, and himselfe a gazing stocke of strife to foules of the heauen, beasts in the field, and fishes in the sea.

Secondly, the
lesser world.

*l Hexam.
m Laurens.
p. prefat. in oper.
a. iatom.*

And if yet we reflect our eyes to within our selues, and behold man the Microcosme and lesser world, we shall find him an harmonie of discords, an vnitie of pluralities, an epitome of the whole, and the center of all these diuided lines. For as *Salomon* spake of the feare of God, *Finis est omnium & totum hominis, Eccles. 12.13.* so may I of man who was made to feare God, he was the end of all creatures, and the summe of them all, as *Ambrose*^l with some^m other haue obserued. Which little world as God in the Epilogue of his worke, (for his worke was a word fiat, *Gen. 1. dixit & facta sunt*, he spake but the word and they were created, *Psal. 148.5.*) created him to be Lord of all: so epitomized he all things of the greater, in this lesser world, to teach him vnitie about the rest: ἀγαπεφαλαιόσυσθαι τα πάντα ἐν

in *duo*, as the ^a Apostle speaketh of recreation, and gathered all ^a Eph. 1. 10. things into this *one* which are in heauen and earth: that as Paul spake of his recapitulation, and end of his word: *Nunc eorum quæ dicta sunt hæc summa est*, Now, of all things that haue bene said, this is the summe, *Heb. 8. 1.* so might the Lord speake at the end of his worke: *Nunc eorum quæ facta sunt, hæc summa est*, of all things that haue bene now made, this man is the summe and brieft of them all. In whose inner man, though the ^a flesh ^a Gal. 5. 17. and the Spirit are enemies by grace, as those twins ^b Stroue and ^p Gen. 25. 22. fought together in the wombe of *Rebeckah*, that two nations struggle in his wombe, and two manner of people seeme diuided in his bowels: yet in his outward man the soule and the bodie, though two contrarie parts of heauen and earth, like the Wolfe and the Lambe are met together, and like the Leopard and the Kid lye feeding together, and kisse each other. Which two sisters, though yet as contrarie each to other, as *Mary* who sat at Christs feet and heard his preaching, was to *Martha* cumbred about much seruing and troubled about many things, *Luk. 10. 40.* yet vnite they their loue for the good of man, as those sisters their care for *Lazarus* their brother, *Ioh. 11. 3. 19.* and both like those two brethren in the ^a Embleme, which ^q And. Alciat. ^{emblem. 160.} mutually lent the one his lame brother feet, the other his blind brother eyes: so the body being blind, *mutuat hoc oculos*, it borroweth eyes of the soule for his direction, and the soule being lame, *mutuat illa pedes*, it borroweth feet of the body for his proceffion, and both walke with such compassion and fellow-feeling of others harme, that when the bodie is hurt, the soule alone is griued, and when the soule offendeth, the bodie offereth his backe to the smiters. Whose safegard of the one as it is *concentus qualitatum*, an harmonie and consent of qualities, so is the safetie of the other *consensus affectionum*, an agreement and consent of the affections: and the iarre of either, the destruction of both, and dissolution of the whole. Thus contraries conspire in the great and little world for preservation of mankind, and why then should not man the summe of all these, conspire with man most opposite for conseruation of man-kindnesse in the earth? Thus euery beast loueth his like, to teach euery man to

r Lib. 8. Ethic.
cap 1.
s Diog Laert.
lib. 5 de vita
Philos.

loue his neighbour: thus all flesh resort to their kind, to shame man, if he hate him that is flesh of his flesh, and bone of his bones. *φιλανθρώπος ἐπαίνεμα*, we commend them that loue men saith *Aristotle*, though it be but as they are men: and therefore when^t himselfe in regard of this humane nature gaue a wicked man an almes, and was checked for his mis-giuing, *Miserus sum humanitatem non iniquitatem*, I gaue it the man (saith he) but not for his manners.

Wherefore let the same mind be in you: shall I say with the Apostle, that was in Christ Iesus? the same? nay, I am out of hope of it: he was such a *φιλανθρώπος*, a loue of men as they were but men, (*Tit. 3. 4.*) that he laid downe his most precious life to the most ignominious death, for man his most rebellious traitor. But if not the same, yet let the like mind be in you that was in Christ Iesus, at least let the mind of *Aristotle* an heathē & naturall man be in Christians: for shame of mankind let not the mind of Tygers, of Wolues, of Beares, and Lions be in you, lest ye be shame-kins to mankind. Nay, let but the mind of these to their owne kind, the mind of Lions to Lions, of Wolues to Wolues, be in you, not to hate your mankind, & good enough. But alas when it should be *homo homini Deus*, man to man a preseruer, now it is become *homo homini lupus*, man to man a deuourer. Euery man hunteth his brother with a net, and carieth the mind of these beasts to his brother, which they beare one-ly to them that in nature are other. Yea whereas all minds and motions of enmitie are in them but singular and peculiar to their kind, they all meet in one man like riuers in the sea, who is to man in mind rauenous as a Wolfe, in head craftie as a Foxe, in heart fierce as a Tyger, in tongue poisonous as an Aspe, in the euil eye deadly as a Cockatrice, in bloudie hands cruell as a Lion: and therefore the Psalmist compareth this man not to one beast, but to the beasts that perish, *Psal. 49. Video blandas conſalutationes, amicos complexus, hilares conpotationes, cateraq; officia humanitatis*: I see indeed (saith *Erasmus*) euery one giue faire-spoken and curteous salutations, friendly embracings and congies, mery meetings and kind drinking one to another, and other such parts of humanitie: at *ô rem indignam* (it is the com-
plaint

plaint of 'Peace her ſelfe) *fiſta, fucata omnia*, all is ſained friend-
ſhip and hypocriſie. One cannot ſee the leaſt ſhadow of true a- i Graſpaci
quer.
mitie among men, all is nought but diſſimulation and deceit:
they couer heart-burning and malice, enuie and hatred vnder
theſe duties of humanitie and cloakes of curteſie: they come in
ſheepes clothing with the name of brother, of friend, couſin,
and kinsman, *Et aſtutam vapido ſeruant ſub peſtore vulpem*, and
within they are rauening wolues. Where is now a faithfull yoke-
fellow that is *alter idem*, in whoſe care a man may lay his heart,
and his life in his hand? Where is a *Jonathan* with a *David*, a *Na-
zianzene* with a *Baſil*, an *Auſtine* with an *Alipius*? which like a
paire of Turtle doves mourne and reioyce together? Where are
two which like thoſe *ζυζγοι*, beare one the others burthen, and
ſupport each other through loue? The heathen found in their
dayes but eight yoke of ſuch faithfull yoke-fellowes, *Pylades* and
Oreſtes, *Niſus* and *Euryalus*, *Patroclus* and *Achilles*, *Theſeus*
and *Perithous*, *Caſtor* and *Pollux*, *Tidens* and *Polynices*, *Scipio*
and *Lalius*, *Damon* and *Pythias*: but if now the Lord ſhould
looke downe from heauen vpon the children of men, to ſee if
there were any that would vnderſtand and ſeeke God in the
loue of his neighbour, that of *David* might now be returned,
Pſal. 53. Ne vnus quidem, there is ſcant a man to be found on
the earth. If now, as once *Diogenes*, ſought an honeſt man in
the ſtreet with a candle at noone day: or if as the ^a Lord bad his * Ierem 5. 1.
Prophet, one ſhould now runne to and fro by the ſtreets of *Ieruſa-
lem*, to know and enquire in the open places thereof, if he could
find one man that is faithfull to a man, he might (I feare) in
many places returne his errant with *Salomon*, *Eccleſ. 7. 30.* Be-
hold I ſought one by one to find the count, and yet my ſoule
ſeeketh, but I find it not: I haue found one man of a thouſand.

But here fleſhly wiſedome will couer her malice to the man,
with the cloake of malicioſneſſe to his maners, and plead, that
with *David*, *She muſt hate them that imagine euill things*, if his
law ſhe will loue. It was indeed the Pharifees corrupt głoſſe on
the law, *Thou ſhalt loue thy neighbour and hate thine enemy*, *Mat. x Serm. 168.*
5. 43. which yet in euery man (ſaith ^a *Auſtine*) may truly though de Temp.
not in their meaning be fulfilled, ſeeing in him is both an enemy

„ and a neighbour: for in that he is a man he is thy neighbour, in
 „ that he is euill, not onely he is thine enimie but his owne: loue
 „ therefore in him bodie and soule, that is thy neighbour which
 „ God made, and loath his malice and impietie, which by his con-
 „ sent the diuell made. We must be ^a angry against his vice, but
 „ sinne not by anger against his person, *Eph. 4. 26. pax cum homi-*
 „ *nibus, bellum cum vicijs*, We must (saith Saint ^a *Aufine* and *Se-*
 „ *neca*) haue peace with the man, and warre with his maners. And
 „ therefore bids Christ loue, not his, but *our enemies*, and *them*
 „ *that hate and hurt vs*, not himselfe, *Mat. 5. 44. For sic sunt dili-*
 „ *gendi homines, vt eorum non diligantur errores*, saith ^b a Father, we
 „ must so loue the men, that we like not their errors: *quia aliud*
 „ *est amare quod facti sunt, aliud odisse quod faciunt, odimus mali-*
 „ *tiam, diligimus creaturam*: for it is one thing to loue that which
 „ they are made, another to hate that themselves haue made: we
 „ hate the curstnesse and loue the creature: *Vt nec propter vitium*
 „ *creatura damnetur, nec propter naturam vitium diligatur*: That
 „ neither for the vice the creature be condemned, nor the vice for
 „ the creature be beloued. As ^c those Christians told the heathen
 „ persecutors in the primitiue Church, Ye are our beloued bre-
 „ thren by the law of nature our mother, though ye be scarce men
 „ because ye are euill brethren. This is that perfect hatred of *Da-*
 „ *uid*, whereby he loued his enemies, *2. Sam. 19. 6.* and hated
 „ Gods aduersaries, *Psal. 139. 21. Do not I hate them O Lord,*
 „ *that hate thee? yea I hate them right sore as though, they were mine*
 „ *enemies.* He hated them *sore* but *right*, because *with perfect ha-*
 „ *tred*, or as the Hebrew soundeth *הכרית שכנא* with perfection of
 „ hatred. And what is the perfection of this hatred, (saith ^d *Au-*
 „ *stine* on these words) but I hated in them their iniquities, and
 „ loued thy workmanship. This is to hate then with perfect ha-
 „ tred; that neither for their vices we hate the men, nor for the
 „ men loue their vices, as he loued them as men, and hated them
 „ as euill men. How loued *Moses* the Israelites for whom he
 „ prayed, and yet hated the same idolaters whom then he de-
 „ stroyed, but by this perfect hatred? *Quo sic oderat iniquitatem*
 „ *quam puniebat, vt diligeret humanitatem pro qua orabat*: where-
 „ by he so hated their iniquitie which he punished, that he loued
 „ the

^a Zanch. in Eph.

4. 26.

^b Ecrus in

Mat. 5. 22.

^c Ser. 166 de

Temp & in

Psal. 138.

^b August. de

verb. innocens.

^c Tertul. apolo.

aduers. gent.

^d In Psal. 138.

the humanitie for which he prayed? Thus must we follow peace with all men, although not with all manners, but holinesse also, *Heb. 12. 14.* without which peace of God, *Phil. 4.* no man shall see the God of peace, *Rom. 16.* and therefore putteth the Apostle a condition of possibilitie, *If it be possible*, as much as in you lieth, haue peace with all men, *Rom. 12. 18.*

For though as antipathie in nature causeth such discord betweene sheepe-strings and the strings of a wolfe, that they can neuer consort in harmonie, but iarre alwayes in the musicke, as *Albertus, Cardan* and *Oppianus*, with Lutinists obserue, yet accord in place when they discord in tune, that *the Wolfe* (as ^e he speakes) seems to dwell peaceably with the Lamb: so although the righteous can agree with the vngodly man no more then the Lamb with the Wolfe, *Eccle. 13. 18.* yet must they dwell peaceably with them in ciuill conuersation as sheepe among wolues, *Math. 10. 16.* and in this time of peace must the Wolfe and the Lambe feede together, as the Prophet foretold of their coniunction, *Esai 65. 25.* and righteousness must haue concord with all men neuer so vnrighteous, though not with any vnrightheousnesse of men, *2. Cor. 6.* For euery man (saith ^b Leo) shall so remember himselfe in another, as to loue in his enemye his owne nature, whose naturall corruption and fleshly conuersation he detesteth: and the rather, as he noteth, because we see often many of godlesse become godly, of drunkards become sober, mercifull men of cruel, bountifull of couetous, liberall of extortioners, chaste of incontinent, and peaceable of tumultuous, *Ut bellum vitis potius quam hominibus indicentes*, that rather warring with their manners then iarring with the men, by loue of their person they may conquer their vices, and suffering euill men, though not men in euill patiently, they may instruct them with meeknesse that are contrary minded; prouing if at any time, if not in the dawning of their childhood, nor at the third houre of their youth, nor at the sixt of their manhood, or in the ninth of their old age, yet at the eleuenth and last houre of their life God will call them to his grace, as in these ages he did men into his vineyard, *Math. 20.* and till then be reconciled to all men, though not to any euill manners, of naturall brethren in birth, or kinsmen by blood

e Lib. de mirab. mundi.
f Conrad Gesner. li. 1 de Quadrup. ca. de oue, hier. D. g Esai. 11. 6.

h Ser. 10. de Quadrages.

i August. ser. 59 de verbo Domini. Chrysost. hom. 65. in Math. 20. Aquin. Aluic. Fern. & Guil in Math. 20. bas 5. horae exponunt 5 causas contritionis

of mankind.

2. To thy ciuill
brother

But, be it the law and doctrine of nature preuaile nothing with men (which euen in brute beastes and things without sense much auaieth) yet should the law of policie and bond of ciuill societie, like fellow-citizens in friendship and amitie: for seeing we haue not only that *φυσικὴν φιλίαν* as men, but *πολιτικὴν*

k. *Arist. Li. 8. eth.*
cap. 12.
l. *Ephes. 2. 19.*
m. *Gal. 4. 26*
n. *Philip. 3. 20*

φιλίαν also, (as our^k master of moralitie noteth) whereby we are enfranchised in a Ierusalem (I meane now not about, which is the^m mother of vs all, andⁿ where our *πολίτευμα* should be) below, which is a citie at vnitie in it self: surely peace should be within her walles, when societie within her palaces, and not diuision into parts be heard, where the *vision of peace* in the whole should be seene. From which vnciuill diffociation, how

o. *1 Corinth. 12.*
p. *1. Cor. 1. 11, 12*
& chap. 3. 3. 4.

can I better dissuade ciuill societies, then as the^o Apostle bid the factious Corinthians looke on the vnitie of naturall bodies: so seeing *omnis societas & collegium corpus est politicum*, euery societie and colledge is a bodie politicke or corporation, as^q one speaketh on these words, to desire them to behold their politike head and ciuill face in this naturall glasse of the bodie; for

r. *Are. & Quals.*
in *1. Cor. 12. 12.*

whereas *omnis ferè hinc dissensio solet nasci*, almost all iarre and dissention springs from hence, when either *inferiors* enuie *superioritie*, or *superiors* contemne those *below them*, both are so leßoned in the booke of the bodie, that if they reade but the numbers, those marginall notes will instruct them. For as the foot makes not a scisme because it is not the hand, nor the eare because it is not an eye, *1. Corint. 12. 15. 16.* so neither must the lowest member of policie come against the highest with the foote of pride, because it is no higher; but (as the Apostle speaketh of resurrection of the naturall bodie from the graue, so may I of the politicke from the dust) *Euery man in his owne order*, *1. Cor. 15. 23.* that as in the Church and bodie mysticall

s. *inferiors must*
not enuy their
superiors.

there is one glory of the Sun, another glory of the Moone, & another glory of the stars: so in euery corporatiō which is a goldē image of that celestially monarchie, the *feete of clay* be not swift to shed blood, because they are not the *legs of iron*; nor they refuse to support through loue, because they are not the *thighes of brasse*: nor those strong men bow themselues, because they are

not

not the *armes of siluer*: nor they smite with the fist of wickednes, because they are not the *head of gold* in gouernement, or the care of iustice in magistracie, or the eye of wisdom in counsel: seeing that bodie cannot stand, whose feete will be as high as the eye, and men as low in gifts and gouernement as *Zachari* in stature, will climbe vp into the wild fig-tree of their owne conceit to ouertop him about them in place, as *Saul* was in height, *colloq. tenuis supereminet omnes*, and is higher then they by the head. Wherefore seeing the Bramble, by affecting superiority ouer the Cedars of Lebanon, setteth on fire the trees of the Forrest, which like that wood in the ^t Poet, being shaken by the wind, *Sponte edidit ignem qui ipsam consumpsit*, of it selfe gaue fire which consumed it all: let no tree, whether it be the Oliue for her fatnesse, or the Fig-tree for her sweetnesse, or the Vine for her cheerfulnesse, or the Bramble because of her lownesse, aduance themselues about their height; but euery member, though a foote of the bodie, *abide in the same vocation wherein he was placed*, till the heavenly promoter exalt him on high, as said the feast-maker to the lowest guest, *Friend sit up higher*; or as the Angell to our Sauour, *Be there til I bring thee word*, *Mat. 2.13.*

[Iudges 9.15.

^tThucyd. lib. 2. bell. Pelop.

And as the foote kicketh not the hand, nor the eare enuie the eye: so neither looketh the eye disdainfully at the hand, nor saith the head contemptuously to the feete, *I haue no need of you*, *1. Cor. 12.21.* Which brotherly regard, as the higher haue it to the members below, so should it lesson them, who like low *Zachari* are got vp to the top of the tree, that they boast not themselues against the branches, as said our Sauour, *See that ye despise not these little ones*, *Mat. 18.12.*

a. Superiours must not contemne their inferiours

When *Alexander* the Macedonian had once got the surname of *Great*, it is storied, that through pride of that title, contemning his old friends, he would neuer after write in his letters commendations to any but *Phocion* and *Antipater*. And we haue such an *Alexander*, who as he hath the name of a man without speech, so also his proud nature, that when he is become *ἄσπετος*, a certaine great one, like ^v *Simon* the witch and forcerer of *Samarita*, he despiseth all below him, and saith scornfully to the feet,

^v *Alex. ab Alex lib. 1 cap. 19.*

1. Act. 8

y 1. Sam. 2. 8.

1. diffwasion of
contemning in-
feriors.

a Luke 22. 16.

2. diffwasion.
b 1. Corin. 12. 22

d 2. Corin. 12. 9.

e Exod. 8.

f Numb. 22. 23.

31. 33.

g 2. Pet. 2. 16.

h 1. Cor. 1. 27.

i 1. Sa. 17. 39. 40.

fecte, I haue no need of you. For as he noted it in some of base birth, *Asperius nihilest humili cum surgit in altum*, set a beggar on horsebacke and commonly he begins to gallop: so when these are exalted into the *seate of glorie* (as *Anna* calls it) they ride ouer our heads, *When they are exalted, the children of men are put to rebuke*, *Psal. 1. 2. 8.* When thou wast litle in thine owne sight, wast thou not made the head of the Tribes? *saith Samuel* to king *Saul*: for who separateth thee? or what hast thou that thou hast not receiued? If thou hast receiued it, why doest thou boast as though thou hadst not receiued it? *saith Saint Paul, 1. Cor. 4. 7.* *The greater thou art, the more humble shouldst thou be in all things towards others, Ecclef. 3. 19.* Wherefore if thy promotion come neither from the East, nor from the West, nor yet from the South, but from some other part, yet seeing God setteth vp one and pulleth downe another, boast not thy selfe against others, be not high minded, but feare, and *let the greatest among you be as the least, and the chiefest as he that serueth.*

For seeing *infirmissima corporis*, these most feeble and meanest members are as necessary for the preferuation of more glorious parts, as Goates haire and Ramskins were needfull for couering the fine linnen, silke, purple, skarlet and gold of the tabernacle, *Exod. 26.* surely the poore man which deliuered the besieged citie by his wisdom, when the mightie were not so wise, should haue *bene remembred* what he did, *Ecclef. 9. 15.* For as God sheweth his wisdom, in that not many wise men, not many mightie, not many noble are called, *1. Cor. 1.* so as a Lord declareth he more his might, when by the mouth of these babes and sucklings he perfiteth his praise; when in these hands of weaknesse he declareth his power, and with the *basest* things, as frogs, lice and flies, he ennobleth his great name. Wherefore seeing he that made the *Ass* see more then *Balaam* the Seer, and *forbid* the foolishnesse of a Prophet, hath *chosen the foolish things of the world to confound the wise*: he that with *Danids* sling, rather then *Sauls* sword, would conquer *Goliath*, hath *chosen the weake things of the world to confound the mightie*: he that with Frogs, Grashoppers & Lice, rather then with Beares, beasts and Lions, would fight against *Pharao*, hath *chosen vile things*

things of the world to confound the noble: seeing he (I say) who with ^h Rammes hornes ouerthrew the walles of Iericho, ¹ *Iol. 20.* bath chosen things despised, and things which are not, to bring to nought things that are: see that ye despise not one of these little ones, which are so mightie through God, and so much regarded of the Lord of hoastes. ^{3.} *Diffusion:*

That as vpon those members of the bodie which we thinke most vnhoneſt, we put more comelineſſe on: ſo he hath giuen more honour to that part which lacked, ^{1.} *Cor. 12. 24.* It was he that went after that loſt ſheepe till he found it, when he left 99. in the wilderneſſe behind him, *Luke 15. 4.* He welcomed the prodigall ſonne with better cheare at his returne, then euer he did his eldeſt which went not away, verſe 29. He gaue him as much that laboured but an houre, as them that bore the burden and heate of the day, *Math. 20.* *I will giue to this laſt and leaſt as much as to thee.* He rewarded him that gained but two talents with his maiſters ioy, as well as him that got fiue, *Math. 25.* as ¹ *Chryſoſtome* obſerueth on theſe words. Wherefore ſeeing a little one ſooner entreth his ſtraite gate, then a Camell through that eye of a needle, and when they are entred that narrow doore, the firſt may be laſt, and the leaſt become the greateſt: ^m *Cur con-* ^m *Rom. 14 10.* *temnis fratrem tuum?* why doeſt thou deſpiſe thy brother becauſe he is here thine inferior? And let them, who (as ^h *Agar* becauſe ſhe had cōceiued before *Sara*, deſpiſed her miſtris) hauing conceiued their owne worth, and with child with ſelfe-conceit, are ſwolne and puſt vp in the heart that they are ſomewhat, when indeed they are nothing, *Gal. 6. 3.* Let none that excell, be deſirous of vaine glorie, prouoking one another, enuying one another, *Gal. 5. 26.* but in meekneſſe of ſpirit eſteeme other better then himſelfe, *Phil. 2. 3.* And ſith all inequalitye is with danger of diſcord among ciuill ſocieties; when all cannot be equall, he that excelleth his fellow (ſaith an ^o heathen) ſhould, if not communicate with his brother his things that are excellent, yet friendly adopt him into part of his glorie. As *Pollux* imparted his immortalitye to *Caſtor*, and became partly mortall with his brother for auoiding diſſention. That as in gathering Manna, he that gathered much had no more, and he that gathered little

had no lesse then his fellow, *Exod. 16. 18*: so vpon like condition
 p 1. Corint. 8. 14 (as in another sense the^p Apostle speakes) your abundance may
 supply their lacke, and their want be for your abundance, that
 there may be equalitie. Which modest demission, as it taketh a-
 way inequalitye the corrupter of concord; so it is put by S. Paul
 as the preferuer of ciuill amitie, when we are not high minded,
 either with *Cesar* to brooke no peace, or with *Pompey* no mate,
 but make our selues equal with them of the lower sort, *Rom. 12. 16*.
 When *Plutarch* was sent Embassador with his colleague to the
 Proconsull, (as of himselfe^q he reports) and by occasion of his
 fellowes stay in the way, was forced to dispatch all the businesse
 q Reip. gerend.
 precep.
 alone to his great commendation: when at his returne he was
 giuing an account of the arrant, his father standing by tooke
 him aside, and warned him he should not say *profectus sum*, but
profecti sumus; and *diximus*, not *dixi*: not I, but we were Embas-
 sadors, and we said thus to the gouernor, and after this manner
 in his relation communicate all parts of the businesse with his
 fellow, for auoiding of enuie and discontentment.

And indeed when the eye or the head in dispatch of ciuill
 affaires admit the hand or the feete into part of their glorie,
 p 2. Corinth. 5. as^r Paul did the Apostles in that spirituall ambassage, with
Nos legatione fungimur, and the Apostles their brethren in the
 Acts, without whose consent they decreed not: this making of
 our selues equal with them of the lower sort, maketh a consort
 of minds which are vnequal. But if in singularitie of spirit we be
 so high minded, as to arrogate what he assumed in the 63. of
Esai, I alone haue done it, and of all the people there was not one
 with me: this arrogancy of *Nebuchadnezzars* possessiues, brea-
 keth the bond of amitie, which^r not in selfe-loue should looke
 on its owne things, but in brotherly loue on the things also of
 other men.

3. They must
 haue the same
 care one for an
 other.
 v Cic. lib. 3. Offic.
 cap. 3.

As the members haue the same care one for another, 1. Cor. 12.
 25. For to detract from another (saith an^r heathen)^r and to
 make his owne profit of anothers disprofit, this is more against
 nature in ciuill associates, then pouertie against riches, then so-
 row against their mind, yea then death it selfe against their bo-
 die. And if thus we shall desire to build with other mens ruines,
 this

this is as if each member should think it best for its owne health
 to turne and conuert to it selfe the nutriment of another, which
 weakneth the bodie and destroyeth the whole: and euery one
 thus to seeke his owne good, and not the good of many, that
 they may be safe, dissolueth the ioyntes of ciuill societie.
 We reade in the fable, that the other members mutining a-
 gainst the belly, complained, by their industrious care and ser-
 uice *omnia ventro queri*, that all was for good of the belly, as if
 the belly had bene their God; whereas it quiet alone and idle
 in the midst did nothing at all, *Quam datis voluptatibus frui*,
 but enjoy (as speakes ^a *Peter* of belli-gods) the pleasures of sin for
 a season; and counting it pleasure to liue deliciously for a season,
 like that crammed chuffe *Luke* 12. said to it self, Thou hast much
 goods laid vp for many yeares, eate, drink, and take thy pastime;
 or ^b with that sonne of *Belial*, all for the belly, being clothed in
 fine linnen, fared well and delicately euery day: whereas the o-
 ther members, like the rich mans seruant hauing filled his barne
 full, was faine with poore *Lazarus* lying at his gate, to be refres-
 hed with the crummes and nutriment that fell from his table:
 wherupon all conspiring, that neither the eyes should prouide,
 nor the feete fetch, nor the hands reach, nor the mouth receiue,
 nor the teeth chaw meate for the belly, in pining it with hun-
 ger, they brought also themselues into extreame consumption.
 With which naturall parable I wish all Philautians may be
 drawne from seeking their owne things alone, as ^c *Menenius*
^d *Agrippa* the Romaine Orator with this apologue wonne the
 factious Commonaltie from mutinie against the Senate. For
 seeing our immanent selfe-loue to our selues, must be the mea-
 sure of our transient loue to others (as not onely ^e grace com-
 maunds Christians, but euen ^f nature teacheth all men) it is most
 requisite in ciuill amitie (saith an ^g heathen) *Ut nihilo sese plus*
^h *quam alterum diligat*, that no man loue himselfe better then an
 other, but that ⁱ as euery one by nature is louing to himselfe, he
 naturally translate the same affection to others, without which
 true amiable societie is not preserued. But alas, whereas ^k *φιλαν-
 θροια*, brotherly loue meteth back againe to others in the same
 measure that she measured to her selfe, and loueth them *sicut*
seipsam,

x 2. Pet. 2. 15.

y Luke 16. 19.

x *Luca* deca. 1. l. 2.
 & *Dion Halica.*
antiq. Rom. lib. 6.

a *Math* 22. 39.
 b *Arist.* 4. *methe-
 cap. 4.*
 c *Cic. lib. 1. de leg.*

d *Idem in Laio*

seipſam as her ſelfe: now *φιλαυτία*, ſelf-loue, leaues out *ſicut*, the meaſure, and loueth her ſelfe without meaſure; that we may
 e Phil. 2. 21. now turne round about, and cry to all with Saint * *Paul*: *All ſeeke their owne*, and not the good of others: or at the leaſt with
 f Ter. Aud. act. him in the Comedie ⁱ complaine: *Omnes ſibi melius malle quam*
 2. ſcen. 5. *alteri*, that all men wiſh better to themſelues then to other. And if the limmes of corporations haue ſome iarre, yet not like the corporall members, *the ſame care one for another.*

Which euenneſſe and *æquilibrium*, as it is the temper of contrarie elements in the world, of oppoſite humors in the bodie, of diuerſe affections in the ſoule of man: ſo ſhould it be the harmonie of contrarie factions in ciuill ſocietie: for ſeeing (as *An- ſtine* out of ^b *Tully* well obſerues) concord in ſocietie is the ſame that conſort in muſike: as in that whether instrumentall or vocall, a conſent of diuerſe and diſtinct ſounds is made like a concord of diſcords: ſo of the higheſt, middle, and baſe orders conſent ſhould ariſe from minding one thing, though they differ in degree, as the members diſtinct in function, haue the ſame care one for another,

4. They muſt beware of faction and diuiſion.
 i Iam. 4. 1.

Leſt there ſhould be a diuiſion in the bodie, 1. Cor. 12. 25. And from whence are warres and contentions among you? are they not hence, (ſaith ⁱ Saint *Iames*) of *your luſts* of other mens things, that fight in *your members*? Ye luſt and haue not: ye enuie and haue indignation, becauſe ye cannot obtaine: ye fight and warre, becauſe ye get nothing that belongeth to others. And it is a world to ſee, how men in ſelf-loue and priuate reſpects, like the factious ^b *Corinthians*, rent the bodie with that voice of ſchiſme: I am *Pauls*, and I am *Apolloes*, and I am *Cai-phus*, I am the heads, I am the eyes, and I am the hands member, and make a rent without ruine (as they ſuppoſe) of ſocietie. As if truth it ſelfe could lye, which hath ſaid, that not onely euery kingdome diuided ſhall not ſtand, but alſo an *houſe or citie diuided* in it ſelfe ſhall not long continue, *Mar.* 12. 25. The reaſon of which domeſticall ruine, as it is diſcord and faction, *Qua omnia oportuna inſidiantibus faciunt*, which giue oportunitie (ſaid ⁱ *Quintius Flaminius*) for the waiters of aduantage, *quum pars que domeſtico certamine inferior ſit, externo potius ſe applicabit*,

k 1. Cor. I. II.
 12 & 33 4.

l Tit. Lim. animal.

bit, *quàm cui cedit*, when that side which is weaker at home, will rather seeke ayde of any then be trampled by his owne: so is the reason more vnreasonable, sith (as the best ^{m. Arist. lib. 3.} Philosopher ^{Esic. cap. 6.} teacheth) wrong against any domesticals, as children which are *bona corporis* of the same bodie: or brethren, which are *bona animi*, of the same heart and soule: or seruants, which are *bona fortuna*, part of their goods, is most vnnaturall; and can hardly be imagined, but that the holy Ghost prophesied, that men in these last dayes should be *φιλάυτοι*, louers of themselues, and so without naturall affection, 2. *Tim.* 3. 2. as to be enemies to the man of their house, *Mich.* 7. 6. For as ^{n. Lib. 9. de hist. animal. cap. 40.} Aristotle noteth of hiues, that in them still are some drones, which do nothing *sed cateris quibuscum viuunt iniuriam faciunt*, but iniure and wrong the Bees with whom they liue. So that is as true in the swarme of ciuill and collegiat societies, 2. *Thef.* 3. 11. *There are some among you which walke inordinately, and worke not at all, but are busie-bodies*: yea like them, fight eagerly in the hiue where they are predominant, *sed cùm ruri sunt* (as there he noteth) but when thrust out by a new swarme, they are in the countrie, *nec sibi nec ullis alijs iniuriuntur*, they neither then strue among themselues, nor with others, but are as tame as a lambe, and as quist as a Bee. I would tell in the eare of some, what ^{o. Lib. 8. de ira cap. 3.} Seneca diuulged to the eye of the world: *Inter istos quos togatos vides nulla est pax: alter in alterius exitium leui compendio ducitur: felicem oderunt, infelicem contemnunt: maiore grauantur, minori graues sunt, ferarum iste conuentus est.* I speake now to them that haue vnderstanding, iudge ye what I say: and I wish I might not pronounce of some euill beasts and slow bellies, what of Monkes and Friars ^{p. Pacis quarum.} Erasmus obserued in his dayes: *Audio salutationes pacis, cerno rerum omnium conuulsum collegium, templum idem, leges easdem, conuentus quotidianos, quis hic non confidat pacem fore?* Who would not looke for a vision of peace within her walles, where is such societie within her pallaces? *Sed ô rem indignam* (saith he) *nusquam ferè collegio conuenit cum Episcopo: parum hoc nisi & ipsi inter se factionibus scinderentur, Dominicales dissident cum Minoritis, Benedictini cum Bernardinis: tot factiones sunt quot sodalitia: imò idem sodalitium factionibus scinditur:* Not onely Ephraim against

q 1. Chron. 5.

r Arist. lib. 4.
de hist. animal.
cap. 7.

f Iud. 20.

s Cicero ad Fam.
11. Epist. 21.

u Aul. Gel. lib.
2. cap. 12.

x Reip. gerend.
praecept.

Manasses, and *Manasses* against *Ephraim*, but the 'tribe of *Manasseh* is diuided in it selfe: some following the head and gouernor of the citie, saying, We are *Pauls*, and like those ' *insecta*, as Gnats, Ants, Flies, and Bees, which being deuised in the bodie, that part which goeth with the head commonly liueth and thriueth: others following the feet or belly, saying, we are *Apolloes*, and these parts which go not with the head, commonly die (as we see by experience) and neuer thriue after their diuision. Others like the ambidexter ' *Gsbeonites* play on both sides, and halt betweene two opinions: if the head be for their profit, they go after it: if the eye, they go after it. And these neuters or rather *uters* are like those sea-Calues, Crocadiles, Otters, and sea-Colts in *Aristotle* and *Plinie*, which are one while in the water, another while on the land for greater booty: iustly tearmed *dubia* by *Isidore*, because ye cannot tell where to haue them: sometime they are *natalia*, and swim with the tide: other sometimes *gressabilia*, and go backe for aduantage. But where is the man of peace, who in time of iarre turneth neither to the right hand nor the left, but goeth straight forward? where is that sonne of peace, who can boast with ' *Hortensius*, that in these ciuill garboiles, *nunquam ciuili bello interfuit*, he neuer sided with either part in ciuill or rather vnciuil dissention? Indeede " *Solon* made a law in Athens, that whosoever sided not with the one part in faction, should forfeit all his goods, and be banished his countrie. Which, howsoever *Gellius* apologizing *Solon*, interpreteth as fit to compose sedition, sith wise men ioyning with the one faction, may rule and moderate their one side, and so bring them to seeke agreement and peace with the other: yet taxeth " *Plutarch* this law of *Solon*, and teacheth to be so indifferent betweene both, that thou ioyne with neither in faction; or rather to be of either to ioyne both, as Christ our head was both God and man, that as a mediator between both he might reconcile them each to other: as *Nestor* betweene *Agamemnon* and *Achilles*, *Socrates* betwixt *Charephon* and *Charecrates*, *Moses* betweene the two Hebrewes, *Menenius Agrippa* betweene the Commons and the Senate, and that town-Clark betweene *Paul* with his companions, and the seditious Ephesians,

fians, *Act. 19.*

And fith indeed (as *Plato* well obserued) the commonwealth
like a fish commonly first putrifieth and rotteth at the head:
(for as the Iudge of the people is himself, so are his officers: and
what manner of man the ruler of the citie is, such are they that
dwell therein, *Eccles. 10. 2.*) it standeth them vpon who are cho-
sen as *'chiefe of the tribes of Israel to be heads ouer the people,* be,
they rulers ouer thousands, or rulers ouer hundreds, or rulers ou-
uer fifties, or rulers ouer tennes, that as each of them is an head
of the house of their fathers, *Num. 1. 4.* which is a body poli-
ticke: so like *'Christ the head of the bodie mysticall,* he be *ser-*
uator corporis, such a wise Sauour of that body, as to couple and
knit it together by euery ioynt and sinew of concord, that it
may increase in euery part, and edifying it selfe in loue may fol-
low the truth in peace, and in all things grow vp vnto him which
is the head, *Ephes. 4. 15.*

3. Gouverneurs
of bodies poli-
ticke must pre-
uent faction, &
heads inyne
the members
together.

Exod. 18. 25.

2 Eph. 5.

But if in their ciuill regiments they consult with that Floren-
tine *'Secretarie,* (whose counsell by their practise, seemes to
some Polititians like the Oracle of God) who aduiseh his
Prince in time of peace to nourish faction among his subiects,
ut facilius eis ex voluntate utatur, that by their fire himselfe may
better see what to do, as another of them speaketh: surely, I
must aske them and answer with Saint *Iames, chap. 3. 13.* Who is
a wise man and endued with knowledge among you? let him
shew by good conuersation his workes in meeknesse of wise-
dome: but if ye haue bitter enuying and strife among you, re-
ioyce not, neither be lyers against the truth. This wisdom descendeth
not from aboue, but is earthly, sensuall, and diuellish:
for where enuying and strife is, there is sedition and all manner
of euill workes: but the wisdom that is from aboue, is first
pure, then peaceable, gentle, easie to be intreated, full of mer-
cie and good fruites, without iudging, without hypocrisie, and
the fruite of righteousness is sowne in peace of them that make
peace. It was a diuellish lesson *'he gaue his tyrant,* (and they
shew themselves no lesse who practise his precept) that seeing
the concord and agreement of his subiects and subordinates,
may hurt his tyrannie, and hinder his wicked proceedings: he
must

a *Mach. cap. 20*
de Principe.

b *Idem com. lib.*
2. cap. 2 & lib.
3. cap. 3.

must in policie *serere odia & alere factiones inter eos*, sow hatred and maintaine factions among them, whereby being troubled among themselves, he may fish in that troubled water, and thereout sucke no small aduantage: for distrusting one another, *nihil audebunt in communi in eum machinari*, they will not dare to combine against him.ⁱ

And to such Machiuelian politicians, whose pot seetheth with the fire of their peoples factio, I may iustly imprecate with *David*, Or euer their pot be made hot with these thornes, so let indignation vexe them euen as a thing that is raw. Behold all ye kindle a fire (saith the ^dProphet) and are compassed about with sparkes, walke in the light of your fire and in the sparkes ye haue kindled. This shall ye haue of my hand, ye shall lie downe in sorrow. *Plutarch* (though an heathen) teacheth them a better lesson in the schoole of policie, *Ex officio ciuilis viri subiectis rebus hoc unum ei restat, &c.* It is the only dutie of a man who hath
 ,, ciuill gouernement, wherein he cannot better be employed, to
 ,, to teach his people to vse concord and trafficke friendship among
 ,, themselves: that he abolish all strifes, discord and hatred
 ,, from among them, and giue all diligence that he remedie priuat
 ,, wrongs: that some strifes rise not at all, other be allayed and
 ,, buried, others make no increase. And if dissention happen, that
 ,, he so talke and confer with him iniured, that seeming to participate
 ,, of his wrong, he pacifie his furie and appease his mind; that he be
 ,, their peace to make of two one, and breaking downe the partition
 ,, wall, slay hatred thereby. For seeing policie learned her platforme
 ,, of gouernement from the hiue, as framers of common-wealths do
 ,, confesse: surely though other Bees carie stings to fight and wound
 ,, one another, yet as *Rex apum*, the gouernor of the Bees is without a
 ,, sting, or vseth it not though it haue one: so should *prapositus*, saith *Seneca*, a
 ,, gouernor be without gall like a Doue, with *Paul* gentle among his
 ,, owne, like a nurse cherishing her owne children, and be like
 ,, *ayros* a Lambe, not like *lion* a Lion, lurking in his denne that he
 ,, may rauish the poore. *Psalm* 10.9. Be not as a Lion in thine
 ,, owne house (saith *Ecclesiasticus*), neither beate thy seruants for
 ,, thy fantasie, nor oppresse them that are vnder thee, *Eccles* 4.30.

Howbeit

c Psal 58.9.

d Esai 50.11.

e Reip gerend.
pracep.

f Senec. lib. 1. de
Clem. cap. 19.
g Arist lib. 5. de
hist animal. c. 22

Howbeit, if with *Cleo* for maintaining their faction, *aculeos fucos in rempublicam inducant*, as *Plato* speaketh, they bring in not industrious Bees, but biting drones into their hives, how carry they not many stings in their hinder parts? And I may send them to the Bee, as *Salomon* did some to the Ant, to learne and consider her wayes, that as she *ignavum fucos pecus a presepibus arceat*, they keepe out idle drones which trouble but the swarme. Or if like that *theefe-Bee* they steale in another way then by the doore, yet as *duces apum improbos alveis pellerere conantur, ne seditiones in examine faciant*, as *Aristotle* noteth: so they would cut off those that do disquiet them, and let no roote of bitterness, though planted, yet not spring vp to trouble all, *ne pars sincera irabatur*, lest many thereby be defiled, *Heb. 12. 15. Melius ut pereat unus quam unitas*, saith *Bernard*: ^k Better that one member perish, then that the whole bodie should be cast into hell: better that one man die, then that the whole nation should perish. God forbid, that Bethel the house of God should become Bether an house of diuision: God defend, that Bethmarraboth, the house of bitterness wiped out, should become Behoram, the house of anger and wrath. God defend, that Hierusalem the vision of peace, which in *Dauids* gouernment was like a citie at unitie in it selfe, (*Psal. 122.*) should in *Lysias* the chiefe captaines time, be like Ierusalem all on an vprore, *Act. 21*. God forbid, that the head should reioyce to see the members bite and deuoure one another: or nourish drones in the hive, which work not at al, but are busie-bodies. For howsoeuer skilful Bee-keepers, and cunning hive-heards iudge that swarme to be best fruitfull in making honie, *apud quod strepitus, susurrus frequens, tumultusq; plurimum est*, which buzzeth most, and makes the greatest stirre and tumult, as *Aristotle* noteth: yet that regent ⁱ *cui Deus ciuilis examinis curam imposuit*, who hath gouernment of the ciuill hive, saith ^m *Plutarch*, must iudge them to make then most honie, when they are most peaceable and quiet, and thinke that when they are busie-bodies, they worke not at all. For where strife and enuying is, there are all manner of euill workes, *Iam. 3. 16*. Let me end this point with the ⁿ *Apostles* ⁿ *Rom. 16. 17.* exhortation, Now I beseech you brethren marke them dili-

b *Leb. 9. do b. 2. anim. cap. 40.*

i *Tom 2. Epist. 102.*
k *Mat. 5. 29. 30.*

i *Loco citat.*

m *Resp. Gerard. praecept.*

gently which cause diuision and offences, contrarie to the doctrine which ye haue receiued, and auoid them: for they that are such serue not the Lord Iesus but their owne bellies, and with faire speech and flattering deceiue the hearts of the simple.

• Phil. 2. 1. 2. 3.

4.

° And if there be any consolation in Christ, if any comfort of loue, if any fellowship of the spirit, if any bowels of compassion and mercie, fulfill my ioy: my ioy? yea, your heauenly Fathers ioy, the Church your mothers ioy on earth, mens ioy, the Angels ioy, and the diuels grieve and sorrow, that ye be like minded, hauing the same loue, being of one accord and of one iudgement, that nothing be done through contention or vaine-glorie: but that in meeknesse of mind euery man esteeme other better then himselfe, Looke not euery man on his owne things, but euery man also on the things of other, and the *God that maketh* ² *men to be of one mind in an house*, giue you that ye be like minded. ³ Be of one mind, liue in peace ciuilly with your brethren, and the God of peace and loue shall be with you.

• Psal. 68.

• 2. Cor. 13. 11

3 To thy spirituall brother.

But be it that naturall brethren of one *Adam* and *Eue* breake the linkes of consanguinitie, and ciuill brethren of one head and common weale dissolue the bands of brotherhood in ciuill societie: yet seeing (saith ² *Austine*) as Christians, we haue all one father, which is God; one mother the Church, whereby we are brethren in the spirit, let vs keepe the vnitie of the spirit in the bond of peace. For seeing almightie God our ¹ *heavenly father* hath ² *begot vs* by the immortall seed of his word, in the *wombe* of his ³ *spouse* the Church, which is the ⁴ *mother* of vs all: all ye Christians are brethren, saith Christ our elder ² *brother*, Mat. 23. 8. Which spirituall fraternitie (so the ² *Apostle* calls it) as it is more holy then carnall brotherhood: (for *sanctior est copula cordium quam corporum*, saith ² *Bernard*) so should it be nearer linked in loue, seeing *coniunctiores sunt qui animis quam qui corporibus coniunguntur*, nearer are they of kinne which are allyed in the spirit, then they who are but of linage in the flesh, as ² *Lactantius* obserueth. Whereupon, as for that, the son of the Virgine *Mary* counted his mother more blessed for carrying him in her heart by grace, then in her wombe by nature, *Link. 11. 28.* so for this, our elder brother Christ preferred his

spiri-

r Lib. de discip.
Christ. cap. 1.

f Mat. 23. 9.

• 1. Pet. 1. 23.

• Esa. 46. 3.

x Cant. 4. 9 10.

Hof. 2. 19

y Gal. 4. 26.

Esa. 54. 1. 13.

z Rom. 8. 29.

a 1. Pet. 5. 9.

b Tom. 1. lib de

mod. ben viu.

ser. 5. de charis.

c Lib. 6 diuin.

instit cap. 10.

spiritual brethren to his mother, and brethren in the flesh, *Mat.* 12. 49. Which mysticall bodie of the Church, first Christ hath knit together by ioynts and bands proceeding from him, *Col.* 2. 19. as the head doth our naturall bodie by arteries and sinewes deriued frō it: therefore sheweth the Apostle to vs seuen of these bands and nerues of loue, *Ephes.* 4. 4. First, we are *one bodie*, whose members must needs be knit together: secondly, we haue all *one spirit*, whereby we are vnited together: thirdly, *one hope of our vocation*, for which as hopefull coheires we should reioyce together: fourthly, *one Lord*, whom as fellow-seruants peaceably we serue together: fifthly, *one faith*, which we maintaine together: sixthly, *one baptisme*, in which we promised against his foes to fight together: and seuenthly, *one God and Father of all*, who will haue his children to be, and reioyceth to see them in vnitie together. Which bonds of peace, common to vs all, shold linke vs in loue, as those primitiue Christians were one heart and one soule, when they had all things common, *Act.* 2. 4.

For seeing amitie and loue springeth from *likenesse* and *equalitie*, as ^d *Aristotle*, ^e *Tully*, and ^f *Plutarch* teach: this *isótns*, this though earthly onenesse and identitie, wrought euen with hea- then men so much, that old *Hegio* in the ^g *Comedie* from this could resolute neuer to breake friendship,

*Cognatus mihi erat, unâ à pueris paruoli
Sumus educati: unâ semper militie & domi
Fuimus: paupertatem unâ pertulimus grauem.
Animam relinquam potiùs quàm deseram.*

d Lib. 8. Ethic.
cap. 8.
e Lib. de amicis.
f Lib. de multat.
amicorum.
g Terent. Adel.
act. 3. scen. 5.

We were borne together, we were brought vp together, at home and abroad we alwaies were together, we suffered want both together, nothing but death shall diuorce vs.

Philostratus and Hippocrides, because they were borne in one day, had one schoolemaister and lesson of Philosophie, and one decrepit age, they had one mind and one affection, and one purse, their loue continued to the last houre of their death, and dyed both together.

What knit *Tully* and *Scipio* so together, that they were of one heart, and one soule in two bodies, but this *isótns* and likenesse, as himselfe¹ confesseth, whereby they both liued in one

b Val. Max. li.
1. cap. de mirac.

i Lib. de amicis.

house, fed at one table, learned one knowledge, fought in one warre, trauelled in one peregrination, and conuersed in one rustication and countrie life? Such vnitie of minds this onenesse of manners bred in these men, that he professeth himselfe, he neuer offended him in any thing to his knowledge; and confesseth of his friend, that he neuer heard any thing from his mouth that displeased him: wherefore well might he speake as he ¹ doth from his experience, that nothing doth more beget and bring vp amitie, then paritie, equalitie and likenesse, in the things of the bodie, of mind, and of fortune. What knit *Austine* and *Alipius* so indissolubly together, (to come to more spiritual friendship) but because (as he ¹ confesseth) they were borne both in one towne, *Togasta* in *Affricke*, brought vp in one studie of learning, almost of one age, conuerted by one *Ambrose* at *Mylaine*, at one time, from one heresie, receiued one baptism and one spirit of new birth? And what should more linke our hearts then that we are all borne of one immortall seed, in one wombe of the Church, growing vp in one bodie to the full stature of Christ, as members knit together by one spirit, all traouelling to one Canaan and hope of our calling, in this way seruing one Lord, maintaining one faith, fighting together in one Sacrament and oath of Baptisme, and louingly liuing together as sons of one God and Father of all? O hearts harder then Adamant, complaineth^m peace: *In rebus tam multis consortium, & in vita tam inexplicabile dissidium?* In so many things fellowship, and in life no friendship? All one bodie, and in the members no sympathie? In all one spirit, and in the affections no harmonic? All one hope of heauen, and in coheires no symphonie? All one Lord, and in fellow seruants no vnitie? All one faith, and in opinions no symmetrie? All sworne in one Baptisme, and in fellow soldiers no symmachie? all adopted by one Father, and in brethren no fraternitie? For all these ones no vnitie? This of all other is *argumentum maximi momenti*, the most inducing motiue, saith aⁿ Writer, and strongest argument that may be to loue, that we are all by one God and Father, made one bodie through one Spirit, to serue one Lord in one faith, and consecrated to him by one Baptisme, doe hope all for one glorious inhe-

& Cic. in *Lelio*.

² *Lab. 6. 8. 9. conf.*

m *Eras. pacis querim.*

s *Brix. maior*
a. 11. in *Eph. 4. 4.*

inheritance whereunto we are called. Which seuen ^o bands of ^o Zach. 11. 14. brotherhood, seeing Satan hath dissolved, as Antiochus cut off the seuen brethren which were knit together, 2. Mach. 7. giue me leaue to bind them faster then before, and seeing the vnitie of one God and Father is first in order, somewhat inuerting the links, to order them as Beza in that golden chaine hath proposed them.

First, we haue all one God and Father of all, who as he is the author not of confusion but of peace, 1. Corint. 14. 33. so will he haue all things in his house done honestly and by order, ver. 40. And rather so done, because as mightily he hath shewed himself a Father of generation to vs all, Esai 64. 8. (wherein yet are both beasts and beastly men our brethren and our sisters but the wormes): so mercifully hath he bene a Father of regeneration to redeeme vs his children, Esai 63. 16. for which cause we may call none our father on earth but him, nor any brethren but the children of his spirit. From which former paternitie of creation, as he called his creatures onely good when they were seuered apart; but then indeed very good when in one view he saw them in symmetrie vnited together, Gen. 1. 3 1: so frō this later fatherhood of recreation he counts his new creatures good, when in peace they serue him by two or three; but then only commendeth them for very good, when they all continue together with one accord in the temple, and in symphonie praise him together, Acts 4. 46. yea so good, that in admiration thereof he crieth out in exclamation, Ecce quā bonum, behold how good it is when brethren dwell together in vnitie, Psalme 133. For indeed as the eye (saith Saint Augustine) the light of the body, though it seeme faire and is well fauoured in it selfe when it is apart from the whole, is yet more beautifull and comely when vnited with the members of this little world: so the light of the world was glorious and good in it selfe, when it was without the firmament of his luster, Gen. 1. 4. but then onely called most glorious and very good of its Father, when he saw it ioyned with the members of the greater world, verse 31. Which vnitie of creatures, if it be so good and comely in the eye of their mightie Father, who formed them of dust by his word, then

link of Christian brotherhood, One Father.

1. Acts 17. 24. 28
2. Verse 16.
3. Job 17.

1. Math. 23. 9.

1. Iun. in Gen. 2. 31.

2. Mat. 18. 20.

3. Job 3. de Gen. ad lat. cap. 24.

Quàm bonum & quàm iucundum, how good and comely is it in the eye of their mercifull father, who framed them anew by his essentiall word, to see his children like brethren dwell together in vnitie? Which dutie of accord, though as father rightly he might claime by that title of *father*, A sonne honoreth his father; If then I be a father, where is mine honor? And which seruice of vnitie, though as God iustly he might challenge by that right of *master*: a seruant honoreth his master, If then I be your matter where is my feare? *Mal.* 1. 6. yet draweth he them with promise of reward in that Psalme, that they might do it at least like hired seruants for their profit, which they would not for his pleasure as dutifull children: *Ecce* (saith he) behold how *profitable* and how *pleasant* it is; which sith, for himselfe, is not pleasant any thing vnto the Almightye that thus thou art righteous, nor profitable vnto him that thou makest thy wayes thus vpright, *Iob* 22. 3. (for as thy *goods* are not profitable, *Psal.* 16. so neither is thy *goodnesse* pleasant vnto him for himselfe, *Iob* 35. 7.): surely the profit and the pleasure of this concord redounds to them alone that like brethren dwell together in vnitie. And though vertue haue no reward better, as vice no punishment greater then it selfe, so that we should not need the spurre of reward to be pricked forward to this, as neither the bridle of punishment to be restrained from that: yet is he here driven to call on our dull nature with the spurres of profit and pleasure, when we *behold how profitable and pleasant a thing it is for brethren to dwell together in vnitie*. For seeing *omne amabile*, euery obiect of our loue, which lodestone-like draweth our iron hearts to affect and embrace it, must be (as our ²Moral-master teacheth) either *good*, or *profitable*, or *pleasant*: he setteth here this Psalme before our eyes as a glasse, wherein we may *behold how good, how profitable, and how pleasant a thing it is, for brethren to dwell together in vnitie*. The glorie of which vertue was so eminent to the eye of his knowledge, that (as ^a*Austine* noteth) *Prius mirarerur quàm ostenderet quid vtilitatis & iucunditatis haberet*, He first stood admiring it before hee shewed what profite and pleasure it afforded: and therefore that Father admiring this admiration of our heaucnly Father, crieth out and exclaimeth,

² *Arist.* li. 8. *eth.*
cap. 2.

² *Ser.* 2. *de pace*
ad frat. in exera.

O quam grandem admirationem proposuit! O what admirable and wonderfull admiration he shewed when he cried out, *Behold!* What maruellous profit and pleasure he proclaimed, when he wondred, *how profitable and pleasant a thing it was.* For pleasantnesse he ^b likeneth it to the *sweete saour of Aarons precious ointment*, which ranne downe from his head to the skirts of his clothing: and for profite, to the ^c *deaw of Hermon*, which watered ^c the mountaines of Sion, and made them fruitfull hilles. Some things indeede are good (saith ^d *Austine*) but not delightsome, ^d *Ibid.* as fasting, watching, and afflictions are profitable but not pleasant, *Hebr. 12. 11.* some things are delightsome but not good, as gluttonie, drunkennesse, chambering, wantonnesse, and sinne is pleasant but not profitable, *2. Pet. 2. 13.* But wouldst thou haue a good thing sweetened with pleasure, and a pleasant thing relishing of goodnesse, *Ecce, Behold how good and pleasant it is: Miscuit uile dulci*, he hath mingled here pleasantnesse to make thee tast, with good to make thee saour this great thing of God, and both procuring health in this life, and happinesse in the other. *For there* (saith the Prophet) *the Lord promised his blessing in this life, and life for euermore in the world to come, Psalme 133. 3.* Behold then how good and pleasant it is, when loue faiths yonger brother, like ^e *Beniamin* the yongest hath his messe ^e *Gen. 43. 34.* doubled of our *Ioseph*, and this holinesse that is so pleasant and profitable vnto all things, hath the promise of the life present, and of that which is to come, *1. Tim. 4. 8.* The profitable pleasure of which brotherly vnitie, as God the Father did admire when he beheld it, so fell that good father into admiration of this peace and vnion of brethren when he saw it. O peace (saith ^f *Austine*) mother of Eremites, father of Cænobites, sister ^f *Ibid.* of solitarie, thou bond of the Patriarks, thou chariot of the Prophets, thou refuge of the Apostles, thou solace of the Martyrs, thou girdle of Confessors, thou dance of virgines, thou glasse of widdowes, thou spectacle of married folkes, thou hate of tyrants, and halter of robbers. O peace and brotherly loue, thou calmenesse of the mind, thou tranquillitie of the soule, and singlenesse of the heart. This is the happinesse which stancheth grudges, and quencheth broiles, and stinteth garboiles, pul-

„ pulleth downe the crest of pride, embraceth the humble, appea-
 „ leth the disagreeing, and pacieth the furie of foes. O peace, let
 „ thy possessor keepe thee, let him that wants thee seeke, and him
 „ that hath lost thee go after thee: for behold how good and plea-
 „ sant a thing it is for brethren to dwell together in vnitie.

z In haue Psal

h Teriml. 39 apo.
aduers. Gens.

i Mal. 3.

k Gal. 3. 4.

l Vid. Remb. Ded

m 1. Cor. 3.

Which as it was ioyful for *Dauid* to behold in some of his king-
 dome, for *ostendebat qui dicebat ecce* (saith *Augustine*) he pointed
 the finger to some whom he said *Behold*: so I wish this Psalme
 might now be said as truly *Ecce*, behold how brethren of one
 heavenly father dwell together in vnitie. I wish they that are
 without might point at vs, as did the^h heathen at those Christi-
 ans in the Primitiue Church, and say, *Behold how these Christians*
loue one another. This was the Prophet *Dauids Ecce*: but I feare
 another *ecce* of the Prophet *Esaie* may point out too many. He
 that is their father looked for iudgement, but *ecce* behold op-
 pression: for righteousnesse, but behold a crying, *Esaie. 5. 7.* Be-
 loured in Christ Iesus, haue we not all *one*ⁱ *Father*? hath not *one*
God made vs? why then do we transgresse euery one against his
 brother, and breake the couenant of our father? Though some
 false brethren, as they dealt with^k *Paul*, that crept and came in
 priuily to spie out our libertie which we haue in Christ Iesus of
 things indifferent, to bring vs into bondage, haue appropriated
 this name of brethren to themselues, yet conference found them
 like *Simeon* and *Leui*, but *brethrē in euil*; and into their secret de-
 scend not thou my soul, my glory be not thou ioynd with their
 assembly, and a Canō hath discharged and dissolued the bonds
 of their brotherhood. That all Christians are indeed brethren,
Rom. 8. 29. and haue *ἀδελφότης*, a fraternitie among our selues
 from this *one Father*, *1. Pet. 5. 9.* and therefore must be *φιλά-*
δελφοι, and loue as brethren, *1. Pet. 3. 8.* there is an herbe almost
 in euery hedge, which for it nature by some^l Herbalists is named
φιλάδελφος, loue of brethrē or Clouer, because in loue it cleaues
 to euery one that doth but touch it. This herbe we plucke vp,
 and let the roote of bitternesse spring vp in our hearts, whereby
 many are defiled. But *Paul* the^m best planter would haue vs let it
 grow on in our gardens, *Heb. 13. 1.* ἡ φιλαδελφία μὲνέτω, let bro-
 therly loue continue. For as in a gardē knot, diuersitie of flowers
 and

and sweete herbes cause a more fragrant smell to him that keepeth them: so *incundum est*, it is a sweete smelling flower in the nostrilsof him whom *Mary* supposed to be a gardener, when brethren dwell together in vnitie. I might adde with *David*, It is also profitable vnto them: for surely (saith ⁿ *Leo*) *Apud* ⁿ *Scr. 11 de* *sum patrem, qui non fueris in charitate fratrum, non habebitur in* ^{Quadrag.} *numero filiorum*, he shall neuer haue the inheritance of sonnes with God his father in heauen, who hath not the loue of brethren with his mother the Church here on earth. Let vs not then by our iarres grieue the holy spirit of God our Father, whereby we are sealed for sonnes vnto the day of redemption, *Ephes. 4. 30.* as *Esau* would not be auenged of *laakob* least he should vex his father *Isaac*, who the rather should not be grieved with his contentious children, because he hath made them all

One bodie, whereof his owne sonne is the head. Ye are the bodie of Christ, and euery man a member thereof for his part, *1. Cor. 12. 27.* Now how absurd in nature would it seeme to a naturall man, that the members of the bodie (as I sayd before) should be deuided? That head was mad in *Judas* which plotted, the feete were vnnaturall that went, and the hands cruell which executed the other members with an halter, *Mat. 27. 5.* they were lunatick feet & possessed with a diuel, which oft times caried their fellow members into the fire, and oft times into the water, *Mat. 19. 15.* It was a tongue denying the faith, and forswearing nature, which cursed its fellow-members, *Mat. 26. 74.* They were hands possessed with a legion of diuels, which stroke their fellow-members with stones, *Mark 5. 5.* and most vnnaturall teeth which did bite vp the armes and deuoured their owne flesh. For if thus the feete of the bodie mysticall shall presume to rise against the head, and each member against his fellow, what is this (saith ^r *Nazianzene*) but the dissolution of the ioynts and destruction of the whole? If the mytticall members shall thus striue each with other, the reuerend bodie of Christ must needs be rent asunder, and Satan by our hands shall deuide the seamelesse coate of Christ, which by the cruell soul-diers that crucified the head he could not effect, *Iohn 19. 24.*

„ Because indeed the twelue tribes of Israel according to the flesh
 „ should be deuided in themselves and rent in two parts, *⁊ Ihyah*
 „ the Prophet tore *Ieroboams* garment in twelue peeces, *1. Kings*
 „ *11. 30.* but because Israel after the spirit should not be rent in
 „ schismes, *1. Cor. 3.* Christ would not haue his seamelesse coate
 „ diuided, as *⁊ Cyprian* well obserueth : and yet it is dolefull to see
 „ what diuision among the members of Christ ; in whose bodie
 „ humorists like distempering humors in the fit & feuer of blind
 „ zeale, runne beyond the sobriety of knowledge and the temper
 „ of Christs bodie. But blessed be that Phisitian which giueth
 „ them a cup of cold water to drinke for allaying of their hot fit,
 „ verily he shall not loose his reward . It is ruthfull to see , how
 „ when the Galatians would haue plucked out their eyes to giue
 „ *⁊ Paul*, the hands of Christs bodie would plucke out the eyes to
 „ giue themselves sport, as the Philistines did *Sampson*, and our
 „ tongues of perswasion would teach the eyes to be no higher
 „ then themselves in the bodie , and haue no greater lights then
 „ starres in the Church, which is a *ⁿ firmament of truth*, nor those
 „ to differ one starre from another starre in glorie. We haue not
 „ wanted many a *Diotrephes*, *Qui quoniam non possunt primum lo-*
 „ *cum obtinere in Ecclesia, idcirco eam scindunt vel ab ea deficiunt,*
 „ as *ⁿ Beza* speaketh, who (it seemes) said by experience of some
 „ in our Church , and for loue of good brethren concealeth the
 „ Church, who because they could not haue the preheminance
 „ among vs to be one of the two eyes of this bodie, would ther-
 „ fore not be of the bodie; and when blazing comets could not
 „ be the Sunne or Moone , would fall from heauen with the taile
 „ of the Dragon and become *wandering starres*, as the *ⁿ Apostle*
 „ well termes them . And though as *ⁿ Iannes* and *Iambres* with-
 „ stood *Moses*, these also resist the truth ; yet the comfort is, they
 „ shall preuaile no longer, for their madnesse shal be euident vnto
 „ all men as theirs also was , but of this more anone : and meane
 „ while let them know from Saint *ⁿ Austine*, that as the spirit of
 „ man viuifieth not the corporal members vnlesse they be ioyned
 „ in vnitie ; so neither the spirit of God quickneth the spirituall
 „ members vnlesse they be vnited in peace : and so vnited, that
 „ like as those, though they haue not the same office, haue yet the
 „ same

*⁊ De unitas. Ec-
clesie.*

⁊ Gal 4. 15.

ⁿ 1. Tim. 3. 15.

*ⁿ Masor annos.
ⁿ 1. Cor. 12. 15.*

*ⁿ Iud. 13.
ⁿ 2. Tim 3. 8. 9.*

*ⁿ Ser. 2 de pace
ad frat. in erem.*

same care one for another, *1. Cor. 12. 4. 25.* so these though they haue diuers giftes and operations of the spirit, yet be one another's members in the bodie, *Rom. 12. 5. 6.* For as the eye seeth more for other parts then for it selfe: so must the wise with ^b *Iob 6* *Iob 29 15.* be the eye of wisdom in counsell to the ignorant and blind, and looke not euery man on his owne things, but on the things also of other men, *Philip. 2. 4.* As the hands are not strong for themselues alone, but for defence of the rest: so must with ^c him *e Verse 12.* the hands of helpe in the Nobles deliuer the poore, the fatherlesse, and him that hath no helpe. As the feet sustaine not or cary themselues, but the whole: so must those strong men of supportance in the gentrie, with ^d him be feet to the lame, and support one another through loue. *Ephes. 4. 2.* As the head denieth not so much its owne as the good of the whole; so with ^e him must *e Verse 16.* the head of aduice in the Lawyers, seeke out the cause for them that know it not. As the care heareth not alone for it selfe, but the whole: so with him must the care of iustice in the magistrats deliuer the poore that crieth, *Iob 29. 12.* and so as they did him, the eye that seeth their iustice, shall giue witnesse to magistrats; the care that heareth their wisdom, shall blesse the counsell; the hands that receiue their helpe, shall defend the Nobles: the feet that feeble their sustenance, shall support the gentrie: that (as ^f *Austine* noteth) though the eye see and heare not, the *f Jn Psal. 130.* care heare and see not, the hand worke and neither heare nor see; and the foote walke, and neither heare, see, nor worke: yet the eye may say, the care heareth for me, and the care may say, the eye seeth for me, and either say, the hand worketh for me, and the hand say, both see & heare for me, and all three confesse the foote walketh for them: seeing *singula seruari totius interest*, the safetie of one is the safegard of all, as ^g *Seneca* wel obserues. *g Lib. 2. de ira*
Thus those three thousand Christians which were members of *cap. 31.* this bodie, had such care one of another, that none among them lacked, but had al things common which were communicable, *Act. 4.* and each distributed to other as he had need, as the naturall members haue care one for another. Thus those other Christians in the Primitiue Church, had a communitie of hand and heart one with another, *Omnia indiscreta sunt apud nos prater*

*h Apol. aduers.
Genua.*

uxores, All things (said they by *h Tertullian* their mouth) are common amongst vs, except the marriage bed, *In illo loco consortium soluimus, in quo solo ceteri homines consortium exercent*, in that place we breake company, in which alone these heathen are companions. This should be the mutuall care of Christs members, sith the members of the body haue such care one for another: that as these, if one suffer, all suffer with it, *1. Cor. 12. 26.*

3 compassion.

so also they *suffer one with another, 1. Pet. 3. 8.* Which place of Saint Paul, father *i Austine* in his workes oft expounding, most excellently shewes this mutuall compassion: Behold (saith he) the foote treadeth on a thorne, and see how all the members condole it: the backe bends it selfe, the head stoupeth, the eye most remote in place diligently searcheth, the eares attend where it is said to be, the hands pull it out, euery member is busied to succour it: and yet neither head, nor eye, nor eare, nor hand, nor any part but the foote was pricked with the thorne. And this is that *memento* of compassion and fellow-feeling, which the Apostle enioyneth fellow-members of this body, *Hebr. 13. 3.* Remember them that are in bonds, as if ye were bound with them: and them that are in affliction, as if ye were also afflicted in the bodie. This sympathie of Christs members Paul commandeth Christians, *Reioyce with them that reioyce, & weepe with them that weepe. Rom. 12. 15.* This like-affection euen nature^k teacheth all men, who wold haue a friend to be not only

*i Tom. 10. homil.
15. de mod. quo
nos inuic. dilig.
deb & irasc. 32.
in Joan. & in
Psal. 130.*

*k Arist lib. 9.
Ethic. cap. 4.*

συγγαίγοντα, but *συναλγόντα* also, to be of like affection one towards another, that whether our fellow-member sing of mercie or iudgement, pipe vnto vs of his wealth, we daunce for ioy, or mourne for his woe, we lament. This was *i Iobs* commiseration, Did not I weepe with him that was in trouble? and was not my soule in heavinesse for the poore? But alas, where is this weeping with them that weepe? We weepe often, but it is like the Crocodile, who first kils a man, and then weepes fainedly for him, but for all her teares, after deuoureth him. Such a Crocodile was *m Ishmael* the sonne of *Nethaniab*, who hauing slaine *Gedaliah*, wept for him forsooth, and with his fained teares moued *Gedaliah* his friends to come and mourne for him, and at aduantage slue them with the sword. These weepers for their fellow-

i Iob.

m Jer. 41.

fellow-members afflictions, are like those hired women-mourners, *Ier. 9. 17. 18.* which with the woman of *Tekoa* saine themselves to mourne, and put on mourning apparell, *2. Sam. 14. 2.* which can now so weepe with them that weepe, as presently reioyce with them that reioyce, and are rather passionate then compassionate members, whose heauinesse may endure (it may be) for a night, but ioy commeth in the morning. Those that indeed will be true condolers, must so be *συμπάθεις*, *1. Pet. 3. 8.* and suffer with another, that (as *Beza* paraphrastically well turnes it) they be *mutuo molestiarum sensu affecti*, be touched with the sense and feeling of their griefes.

Weⁿ reade of such compassion among the AEthiopians, that if any one be hurt or harmed in any part by misfortune, all his domesticals and friends hurt themselves in the same: if he halt on the right, they limpe on the same: if on the left leg, in compassion they halt on the left, & *communis est omnium felicitas & infelicitas*, saith mine Author, these naturall men like the naturall members are touched with the sense and feeling of one anothers griefes. And if we will not learne of barbarous and vnwise, yet let vs learne of the wise and holy men of God, at least let vs learne of our members which we stil carrie about vs. Behold and consider thy selfe, O man. If *Paulus* face be smitten with the rod, the tongue it complaines, why smitest thou me? the heart it sobs and sighes, why grieuest thou me? the eye it watereth with griefe, why saltest thou me? the head it shakes, why vexest thou me? the hand it points him out, why wrongest thou me? Behold in a throng and preasse of people (saith^o *Austine*) if the foote be trode vpon, the tongue complaineth, thou treadest on me: if he reply to it, I trode on the foot, I touched not thee: Yes thou trodest on me saith charitie, thou trodest on me saith sympathye, thou trodest on me saith v-nity: their suffering is mutuall as their ioy recipocall,

If one member be had in honour, all reioyce with it. Is the backe to be decked and adorned with costly raiment? for ioy the head will inuent it, the eye will lust it, the feet fetch it, the tongue prize it, the hand inuest it, and the head like our P Sauour will ^{p Mat. 25.} congratulate them all. In that ye haue done it to the least of

^{n Diodor. Sicul.}
^{lib 4. de reb. ant.}
^{cap. 1.}

^{o Rom. 15. 5. 6. 7.}

^{4. congratulatio}

these my brethren, ye haue done it to me. This was the reioy-
cing of *Paul* with the Philippians for their heauenly health, and
their resounding ioy with him for his spirituall wealth, *Phil.* 2.

q 2. Cor. 7. 13.

17. 18. We were comforted (saith^q he to the Corinthians) be-
cause ye were comforted; and this confidence haue I of you all,
that my ioy is the ioy of you all, 2. Cor. 2. 3. This is the con-
gratulation of Saints, to reioyce with others ioy, and be glad
they haue that in others, which they possesse not themselues, *ut*
singulorum beatitudo sit omnium, & omnium beatitudinum uniuersis
ut singulorum, saith^r *Austine*: That the wealth of each one may
be the weale of all, and their common prosperitie each ones
particular plentie: that *one bodie* being at vnitie; the members
may haue communitie, and that common care moue sympathy,
and compassion of the members which are linked by a nearer
bond of

r Tom. 4. Lib. de
amicis. cap. 22.

3. link, one spirit

One spirit. Which as a soule in this mysticall bodie knitteth
all her members with ioyns and nerues, nearer then the spirit
of man doth the lims of his bodie with arteries and sinewes of
the flesh. For as in the diuine essence, though there be three per-
sons which are in themselues distinct, yet because they all haue
one spirit and nature, 1. *Ioh.* 5. they haue therefore but one
will, *Ioh.* 17. 21. So we also though we be many persons and
members of one bodie, 1. Cor. 12. 12, yet because we haue all
but *one spirit*, *vers.* 13. we must needes be like them (*Act.* 4.) of
one heart and one mind. And therefore sith from one soule and
spirit humane, contrarie iudgements, disagreeing thoughts, and
opposite motions cannot properly proceede, but (as^r *Nature*
teacheth) the same desire, the same lust and will: well conclu-
ded *Paul* his Philippians in the bond of peace from the vnity of
this spirit, *Phil.* 2. 2. *If there be any fellowship of the spirit*, saith he,
be like minded, hauing the same loue, being of one accord and
of one iudgement. And indeed, seeing as corporall wedlocke
putteth two soules in one bodie, *Eph.* 5. 31. so spirituall mari-
age with *Christ* through this spirit, maketh but one soule (as it
were) in two bodies, 1. *Sam.* 18. as^r *Aristotle* spake of friend-
ship. Surely as the former couple being *συσσώμα*, (as^u *Paule*
speaketh) of the same bodie, must needes be *ἑνωμένοι*, yoke-
fellowes,

f *Arist.* lib. 9. E.
obsc. cap. 4.

1 Lib. 8 *Echie.*

u *Ephes* 3. 6.

x *Philip.* 4. 3.

fellowes, to draw both one way: so these latter paire, being ^{7 Eccles. 16. 7.}
 συμψυχος, of the same spirit, (*Phil.* 2. 2.) must needs also be
 ομόθυχοι, yoke-fellowes, to mind one thing, and draw both one
 way in their iudgements. Thus were those former Christians
 of one heart and soule, because they had this one spirit, *Act.* 4.
 32. This witnessed ² *Tertullian* of those later Christians in his ^{2 Apol. ad Gent.}
 time: *Animo animarū miscemur*, We are of one heart, of one
 mind, and one iudgement; because we haue one spirit. And
 this is the nearest of all bonds that heauen and earth can afford.
 For our God of peace to knit our affections, bindeth vs with all
 cords of loue possible to be found. First, because men of one
 kingdome loue one another better then straungers, that we
 might do so, he made vs *one kingdome*, *1. Pet.* 2. not any of vs
 aliens and forreiners, but all of one commonwealth, *Ephes.* 2.
 12. And because in one kingdome, men of one citie com-
 monly loue best, that we might do so, he made vs *fellow-citizens*,
 and that with the Saints, *vers.* 19. And because in one towne fa-
 ctions do arise, and domesticals loue more: that we might do
 no lesse, he made vs *one household*, as there we may reade. And
 because often mans enemies are they of his house, and brethren
 of all the familie loue best: that we might do likewise, he made
 vs all *brethren*, *Mat.* 23. And yet because brethren may iarre,
 and the members neuer fall to warre: that we might neuer fall
 out, he made vs *one bodie*, *Ephes.* 4. And yet againe, because the
 members of his bodie may be diuided, and our soule is neuer at
 diuision: that our minds, wils, and iudgements might for euer
 be vnited, he gaue vs this *one spirit*, which is the bond of peace.
 Wherefore (that with the Apostle I may exhort) I pray *Eno-*
chias, and beseech *Syniche*, that they be of one accord in the ^{2 Phil. 4. 3.}
 Lord. Let the bodie of Antichrist, because it hath not this one
 spirit, but like that mad bodie in the ^h Gospell is possessed with ^{b Marke 9. 1.}
 a legion of euill spirits, let her members beate one another as
 did his, which cannot be bound with these chaines of vnicie, as
 his could not with bands. But seeing Christs bodie, which ye
 are, haue *one spirit*: I beseech you brethren by the name of our ^{i 1. Cor. 1. 10.}
 Lord Iesus Christs sake, that ye all speake one thing, that there
 be no dissentions among you, but be ye knit together in one
 mind,

k Rphel. 4. 3.

mind, and in one iudgement, ^k indeuouring to keepe the vnity of the spirit in the bond of peace: and rather because it is commanded by

4. link, one Lord

One Lord. For though on earth there be many Lords, yet vnto vs there is but one Lord Iesus Christ, by whō are all things, and we by him. 1. Cor. 8. 6. who as he came in the ^l raigne of *Augustus*, a time of peace, and was brought from heaven with an ^m Angelicall song of peace; so being indeed the ⁿ Prince of peace, at his returne to his Father, left he his seruāts the cognifance of peace, *Ioh. 14. 27. Peace I leaue with you, my peace I giue vnto you.*

m Verse 14.

n Esai. 9. 6.

For as malice is Satans liuerie, whereby euen *Caine* is discerned to be of that wicked one, 1. *Iohn. 3. 12.* so is loue Christes badge, by which each one is knowne to belong to this Lord, *vers. 19.* By this (saith he) shall all men know, that ye are my disciples and seruants, if ye loue one another, *Ioh. 13. 35.* Not by crying, Lord, Lord, not by casting out manie diuels, not by doing anie great miracles in my name, not by prophesying in my name, *Mat. 7. 22.* not by speaking with the tongue of men and Angels, not by hauing the gift of prophecie, not by knowing al secrets & al knowledge, not by faith that cā remoue mountains, not by feeding the poore with al your goods, nor by giuing your bodies to be burned, 1. Cor. 13. But *in hoc cognoscent*, by this cognifance shall all men know ye are my seruants, if ye loue one another. Other that are wicked may haue all these gifts, as before I haue shewed; but *1. Pet. 1. 7.* saith the Apostle, by this badge are the children of God knowne & the children of the diuell, 1. *Ioh. 3. 10.* This was the badge, whereby as the Scribes and Pharises ^o knew by the boldnesse and learning of *Peter* and *Iohn*, that they had bene with Christ: so the heathen knew those primitive saints to be Christians and belonged to Christ, when they cried, *Vide ut inuicem se diligant*, See how these Christians loue one another. *Ipsi enim inuicem oderunt*, for they hated one another, saith ^p *Tertullian*, and shewed by their badge, that they were of their father the diuell, seeing the ^q lustes of their father they would do, and be as readie to kill one another, as we to die one for another, & lay downe our liues for the brethren. Which badge of *one Lord*, seeing to weare on one arme is not sufficient

p Apol. 39. adu. Gens.

q Iohn 8. 44.

for

for them, who like Publicans and sinners loue none but their friends, *Math. 5. 46.* our prince of peace, because he is Lord of Lords and King of Kings, will haue his seruants to weare it not onely on their breast, but also on their back, and loue their foes as well as their friends, *Math. 5. 44.* A new commaundement (saith this one Lord) I giue vnto you, that ye loue one another, *Ioh. 13. 34.* But how one another? Euen as I (saith he) haue loued you mine enemies, that ye loue one another. Know ye what I haue done to you? Ye cal me Maister and Lord, and ye do wel, for so am I. If I then your Lord and maister haue washed your feete in loue to my foes, ye ought also to wash one anothers feet. These are (beloued fellow-seruants) the armes of your one Lord, whereby ye may shew of what house ye come, & whether to one Lord, as seruants? yea as brethren ye belong. Louers of their friends are to him but halfe a kinne, yea are but his brethrē in law, euen of their wrested law, * who taught to loue a friend and hate anemie: nay they are not allied to this one Lord, vnlesse Publicans and sinners be his kinred. Louers of their foes they are his nearest kinne, euen his father, and mother, his sisters and his brethren, *Math. 12. 50.* Now (beloued in Christ Iesus) sith this one Lord left vs his badge when he went, to know vs to be his seruants when he returnes, what will he say when he finds on our backes the marke of the Beast, and on our breasts the badge of the diuel? He will say to such Christians as * he said *[Mat. 22.]* of the coine, Whose image and superscription hath it? whose badge and cognifance is this that you weare? Satans? why then giue to Satan that which is Satans: ye serue not one Lord alone it seemes by your armes: ye * swear by the Lord and by Malcham: your * heart is diuided into an * heart to your friends, and an heart to your foes, that ye halt betweene me and Satan. If ye be your Lord go after him, but if I be your one and only Lord, come after me alone: for * ye cannot serue vs two masters, whose seruice is so * contrarie, as the * amitie of the one is the enmitie of the other, and whosoeuer will be a friend of Satan, maketh himselfe the enemy of God this one Lord. O then ye seruants of my God, leane not to Satan, vnlesse ye will leaue this one Lord. Keepe not backe like * *Ananias* and *Saphira* part of his * *Ac. 5.*

d 2. Sam. 16.

possession. The sonne and Lord of *Dauid*, like his ^d father will not be serued with followers whose beards are halfe shauen, and with curtald wedding garments of loue. He who requireth the whole heart and not the halfe, *Prou. 23.* like the true ^e mother will not haue it diuided into parts, but will haue *all the heart, all the soule, and all the mind*, thrise all, least a thought of malice should stay behind, *Math. 22. 37.* For which seruice of your one Lord, if doubting your reward ye resolute with them in *Malachie. 3. 14.* It is in vaine to serue God, and what profite is it that we haue kept his commandement, and walked humbly before the Lord of hosts? Therefore we count the proud blessed: euen they that worke wickednesse are set vp, and they that tempt God, yea, they are deliuered; O tarrie the Lords leisure for his reward. *Erit tempus*, there will be, there will be a time, when he will discern betweene the righteous and the wicked, saith the Prophet, betweene him that serueth God and him that serueth him not, *Vers. last.* He that waiteth on his Lord shall come to honour, ^f saith *Salomon*. Which though it oft be not so with our earthly Lords, yet the Lord will not forget his people, nor forsake them that be godly. Thou Lord, saith *Dauid*, hast neuer failed them that serue thee, *Psal.* But as he promised his followers a reward, and appointed vnto them a kingdome, because they had continued with him, and followed him in the regeneration, *Luke 22.* so will this one Lord, if him alone ye serue in loue, giue you the kingdome when that great donatiue shall fall into his hand, for you to receiue it.

f *Prou. 17. 18.*

Howbeit if this *one Lord* cannot linke fellow seruants in loue, yet the

g Linke, One faith.

One faith wherein all we serue him, should knit the faithfull in affection. Where, by *faith*, whether we vnderstand that *faith in God*, *Mark. 11. 22.* by which ^g hand we receiue ^h that gift of God, and ⁱ lay hold on eternall life; or that *faith of God*, *Apocal. 14. 12.* by which seed of the word we conceiue this hope of that kingdome (as ^k some do them both): either of them is so specifically one in the obiect of one Lord which they apprehend (though neither numerically one in the subiects wherein they are comprehended) that they should linke the subiects together wherein

g *Rom. 5. 1.*h *Rom. 6. 23.*i *1. Tim. 6. 12.*k *Aquit & Zinch. in Ephes. 4. 4.*

wherein they dwell, to this one Lord whereon they worke.

And touching the former, though each man hath his owne particular *faith*, by which alone *he shall live*, *Abak. 2.4.* which in *S. Paul* is not numerically one with the faith of his *Tiim*, yet haue they both one *faith* of the *elect*, *Tit. 1. 1.* which specifically is one, and called a *common faith* to them both in respect of the obiekt, *vers. 4.* and still through the Scripture termed in the singular number, the *faith of the Saints*, whether Iewes or Gentiles. For howsoeuer that Apostle may seeme vnto some, to distinguish the Iewes faith from the faith of the Gentiles, in saying, One God shall iustifie circumcision * *off faith*, and through *faith* vncircumcision, *Rom. 3. 30.* from which diuerse prepositiōs in ¹ other places ^m *Origen* here proposeth some diuersitie: yet is not this spokē (faith ⁿ *Anstine*) to make anie difference between the faiths of these two nations, as if *of*, and as though through faith did really differ; for as here he auerreteth, circumcision shall be iustified *of faith*, so elswhere he auoucheth that God wil iustifie the Gentiles *ex πίστει* *off faith* also, *Gal. 3. 8.* And as here he affirmeth, that vncircumcision shall be iustified by faith, so elswhere he confirmeth, that the Iewes shall be iustified *διὰ πίστεως* likewise by faith, *Gal. 2. 16.* But this one faith shadowed vnder these two prepositions, whether it was thus spoken *ad veritatē locutionis*, as that Father noteth, as *Pharaoh* his dreame though one in ^o matter was doubled in manner, ^p because the thing was certaine and of importance: or whether it was to increase and exaggerate the thing (as *Martyr* thinketh) with these two diuerse phrases, as ^q elswhere he doth in another cause: or whether (as *Ierome* iudgeth) he would rather change the phrase thē ingeminate the same, as ^r elswhere he doth in one verse: or to checke the Iewes supposed reall difference of their iustification from the Gentiles, by a verball difference, as with *Caluin* I rather thinke: surely though these prepositions be diuerse, yet the propositions are the same, as generally most ancient and late writers do agree. As if, when the Iewes looked for a difference from his mouth, he should haue said: And will you needs haue one? here is all: God will iustifie the Iewes *off faith*, & through faith the Gentiles, which differ but in word. Or those *off faith*,

One faith in God.

Two doubtfull places expounded.

Former.

* *ix πίστεως & δια τ' πίστεως.*

As *Rom. 11.*

36. *ἰσχυροῦ καὶ δυνάμεως.* And 1.

Cor. 11. 12. ἡ

γυνὴ ἡ τῆς ἐκ-

κλησίας, καὶ ὁ αὐτὸς

ἰσχυρὸς καὶ δυνατός

in *Lib. 3. in Ro.*

3. 30.

in *Lib. de spirit.*

et *4. cap. 29.*

o *Gen 41. 29.*

p *Verf. 30.*

q *Col. 1. 16.*

All things were created *ex autō*

καὶ δι' αὐτοῦ, of

him, and

through him.

r 1 *Cor. 12. 8.*

διὰ τῆς ἰσχυρο-

πνεύματος τοῦ αὐ-

τοῦ ἰσχυροῦ, ἐν τῷ

αὐτῷ ἐκλυματῷ

&c.

faith *Caluin*, because they were borne heires of the couenant, and receiued it *ex paribus*, of their fathers, *Rom. 9.* and these by faith, because it was to them aduentitious and through the fall of the Iewes. *Rom. 11. 11.*

Latter doubt-
ull place.

There also may seeme one faith of the Iewes and another of Gentiles, where the Apostle saith, By the Gospell the righteousnesse of God is reuealed from faith to faith. *Roman. 1. 17.* Which reuelation neuerthelesse, whether it be meant from the faith of Preachers to the faith of their hearers, as *† Austine*: or from the faith of the Iew to faith of the Gentile, as *Ierome*: or from the faith of God promising, to the faith of man beleeuing, as *Ambrose*: or from faith in the old, to faith in the new Testament, as *Chrysostome*: or rather from faith imperfect, to faith more perfect in degree, with *Musculus* and *Aretius* I rather deeme: surely it is not distinct in either, but one in both them and vs, which like *† Ianus* being *bifrons*, two-faced, in the Iewes (as it did in *† Abraham* that saw Christs day) looked forward to him that was to come, and in vs Gentiles looketh backward vnto him who is alreadie gone, as *Peter* witnessed of vs both when he spake of this *bifrons fides*, *Act. 15. 11.* *We beleuee to be saved through the grace of Christ euen as they.* For he hath put no difference betweene vs and them after that by faith he had purified their hearts. Which last exposition of our latest expounders, as it suteth with the limmes of the text, so is it semblable to like phrase of Scripture, where the godly are said to grow *frō strength to strength*, *Psal. 84.* and to be changed *from glorie to glorie* by the spirit of the Lord, *2. Cor. 3. 18.* and here from faith to faith, *Rō. 1. 17.* frō a^x little faith to a^y great faith, as he prayed in the *z* Gospell, Lord I beleuee, helpe my vnbeleefe, or as the ^a Apostles, Increase our faith. For howsoever the Apostle, saith ^b *Clemens Alexandrinus*, seeme to import a double faith in this place, yet he purporteth but one, *que per augmentū ad perfectionem contendat*, a musterd seed of faith planted by *Paule*, which watered by *Apollo*, may grow vp to a great tree, in whose branches the graces of heauen may build their nests, as he seemes to allude. Thus then haue we all, whether Iewes or Gentiles, bond or free, rich or poore, one faith, one I say, though not in euery subiect

f Lib. de spirie.
et lib. cap. 11.

s Macrob. Sat.
lib. 1.
n Ioh. 8. 55.

x Mat. 6. 30.
y Mat. 15. 28.
z Mar. 9. 24.
a Luk. 17. 5.
b Strom. lib 5.
in princip.

subiect wherein it dwelleth, yet one in the obiect on which it worketh, the free grace of God in Christ Iesus, who was yesterday ^c vnder the Law, and is to day in the Gospell the same Iesus ^{c Caluin in Heb. 13. 8 & alij.} and Sauour for euer. *Heb. 13.*

How should we not then all agree in one light of truth, being so manie beames shining from this one Sunne of righteousness? How should we not all beare one fruit of the spirit, being so many branches ingrafted in this one vine and roote of *Iesse*? How should we not all relish alike each to other, being so manie brookes deriued from this one fountaine of grace? How should we not all consent in one sense and iudgement, being so manie nerues proceeding from this one head of wisdome? How should we not all be of one affection, being so manie arteries springing from this one heart of loue? How should we not all be of one mind, being so many veines drawing our nourishmēt from this one liuer of life? How should we not all be of one accord in Christ Iesus, being so manie lines drawne from this one center of grace? How should we not lastly square and proportion all our soules and bodies each to other, being so many liuing stones coupled and built together on this corner stone and foundation Christ Iesus the author & finisher of this one faith? O what sympathie in our bodies, and vnity in our soules should it make, that these desperate compatiens are healed by this one Phisition? O what symphonie of tongues and free affection should it cause, that forlorn captiues we are freed al together by this one redemption? O what vnitie of spirit and coniunction of minde bred it in the children of Israel, that this one Sauour made them all ^d one miraculous way into the holy land, through the red sea wherein he drowned their enemies? And what vnion of minde should it cause in vs true Israel, that he hath ^e made vs ^{e Heb. 10, 19. 20} all enter into the holy place by one new and liuing way, enē his blood, in the red sea whereof he hath drowned all our foes the fiends of hell? As we all then (blessed brethren) go this one way thorough truth vnto life, so let vs not fall out by the way through any error in this life; we haue all one faith and grace of God in Christ Iesus, the one and onely meanes of our saluation.

Which one faith, seeing our aduersaries of the Romish sina- ^{a. vlc.}

gogue rent in sunder by their idolatrous superstitions, how can we be but vnequally yoked with those infidels? What fraternitie and fellowship can the righteousness of Christ haue with the vnrighteousnesse of Antichrist? What communion or common vnion can light haue with darknesse? What concord Christ with Belial? What part the beleeuer aright with the infidel? & what agreement the temple of God with diuels? saith *S. Paul*

f *Lib. 4. princip.*
fid. cap. 10.

2. *Cor. 6. 16.* For though ^h *Stapleton* flander our Church with renting this one faith, yet sith the foundation of their faith is not the rock alone wheron we build, but that other of sand. 1. *Cor. 3.*

* By D. K.
throughout his
conference.

* By D. D. and
D. A. in their
Tracts of An-
tichrist.
g *Tract. de Eccl.*
cap. 10. per sociu.

as hath bin in * conference learnedly shewed: if their religion be superstition, and their Christian profession Antichristianisme, which hath bene as solidly and substantially * proued: without doubt we haue rightly come out from among them, and separated our selues iustly as *Philip Mornay* hath sufficiently demon-

h 2. Sam. 24.

strated. For seeing this one faith and onely meanes of life they refuse at his hands who freely offereth them all-sufficiency, and answer wickedly, what ^h *Dauid* did well, Not so, but I will buy it of thee at a price: seeing they count Christs robe of righteousness not large enough to couer their nakednesse of sinne, but patch too a peece of new cloth, as if this old were out worne: seeing they botch to it the ⁱ *menstruous* and filthy clouts of their owne righteousness, which like the ^k curtald garments of *Dauids* seruants cannot hide their shame, but do indeed defile them as ^l *Iob* confessed: *Mine owne garments defile me*, and had more need to be washed themselves in the blood of the Lambe, then be able to wipe away their scarlet sins: truly if they will be our brethren in this one faith, they must know, that when they came to buy

i *Esa. 64. 6.*

k 2. Sam. 10. 4.
5.

l *Iob. 9. 31.*

m *Gen. 42. 25.*

food of life at our ^m *Ioseph* with money in their bags, and merite in their hands, that they haue corne enough at his hands for nought, and their money backe againe: that they haue saluation for nought, and their merits backe againe. For as God tooke from our first parents their clothes of figge leaues which couered not all their shame, and made them coates of skins to hide all their nakednesse, *Gen. 3. 21.* so till Christ take from them their rags of righteousness and figge leaues of merites, and put on them his sheepes clothing, which is the robe of his innocency,

we must thinke they haue not put on the Lord Iesus the author and finisher of this one faith, neither faith Christ here in my text *Be reconciled to these brethren*. Yea, sith theyⁿ leaue the fountaine ^{n Ier. 2 13.} of liuing water, from which wel-spring of life they should draw their health, and digge to themselves broken cisternes that can hold no water; sith as ^{o Ionah 1.5.} *Ionahs* mariners called in their trouble euery man on his god, so to them in their miserie are as manie gods, and (to speake with *P.S. Paule*) as many Lords as euer had theⁿ heathen, on whom they call. In ^{r dangers,} *Nicholas* in shipwracke, as the heathens did *Neptune: Laurence* and *Florianus* in house-burnings, as the Ethnicks did *Vesta: Iohn* and *Paule* in tempests: *Leonard* in bonds & imprisonment: for diseases, *Valentine* in the falling sicknesse, as they did *Hercules: Roelius* and *Sebastian* in the Plague: *Ottilia* for sore eyes; *Apollonia* for the tooth-ach: *Margaret* in child-birth, as the pagans did *Iuno:* and *Petronella* for feuers. For tēporall things, generally *Anne*, as the painiins did *Iuno: S. Lupus* for their corne, as the other did *Ceres: Urban & Medard* for their vines, as they did *Bacchus: Gallus* for their geese: *Anthony* for their swine: *Wendeline* for their sheepe: *Eulogius* for their horses: *Pelagius* for their oxen. In liberall sciences, in generall *Gregory* and *Catharine*, as they *Apollo* and *Minerna*; in speciall, *Augustine* for diuinitie, *Iuo* for law: *Casman* and *Damianus* in phylicke, as the other *Esculapius*. In mechanicaill trades, *Crispine* in the shoes trade, *Gudman* in the butchers, *Senerine* in the weauers, and *Ioseph* in the carpenters trade. In hunting *Eustachius*, and in riding Saint *George* on horsebacke. Yea sith euerie nation, region, prouince, nay towne and village, haue their tutelar, or rather titular gods, on whom they call for helpe in distresse, as in Germanie *S. Martine* and *S. George*: in Italie, *Peter* and *S. Paule*: In Spaine *S. Iames*: in France *Michael* and *Dionysius*: in Heluetia *Marie*: in Hungary *Lodonick*: in Poland *Stanslaus*: in Muscoue *Nicholas*: in Borussia *Albert*: in Colen the three wisemen of the East, called the three Kings of Colen: in Auspurge *Huldericke*: in Millaine *S. Ambrose*: and at Francfort *Bartholomew*: & *quomodo possint uno loco libri huius commemorari omnia nomina deorum & dearum que grandibus voluminibus vix comprehendere poterunt?* as spea-
keth

^p 1. Cor. 8 5.

^q Aug. lib 4. de ciuit. Dei, cap. 8.
^r G. Sobrinus, 16.
^{3. m} P'sal. 65.

keth *Aufine* in that catalogue of the gods among the heathen, how can I in one Chapter of this booke reckon the beadrole & recite all the names of their gods and goddesies, which a large volume could not containe, seeing *singulis rebus propria disper-tiunt officia numinum*, as he speaketh of them; they haue tutelar gods in euery toy & trifle, that I may iustly exprobrate to them as *Ieremie* did to the idolatrous Israelites, *Where are thy gods that thou hast made thee? Let them arise if they can helpe thee in time of thy trouble. For^t according to the number of thy Cities are thy gods o Iuda, Ierem, 2.28.* Seeing (I say) they haue made this shipwracke of this one faith on the sands of their merites, and haue not built but runne against the rocke, and stumbled at the stone of offence: seeing wicked men, like those false Prophets *Deut. 13.13.* haue gone out from among vs, as the Rauē from the Arke neuer to returne, and drawne away the inhabitants of their Citie, saying, Let vs goe and serue other gods which we haue not knowne: seeing they^t went out from vs, that were not of vs (for if they had bene of vs they would haue continued with vs) either for ambitious preheminece, like ^u *Diotrepbes*, by that serpentine perswasion, ^x *Here shall ye be as gods: or with^y Demas* for gaining this present world with that ^z diabolicall promise, *All these things will I giue thee:* or as said ^a *Saul* to his seruants, *Heare now ye sonnes of Gemini, will the son of Ishai, will Christ the roote of Iesse, giue euery one of you fields and vineyards, will he make you all Captaines ouer thousands, and Captaines ouer hundreds, that ye all haue conspired against me?* Seeing they haue forsaken vs in the foundation, iustly we them in the building of this one faith, as ^b *Noah* forsooke the old world, ^c *Abraham* the Canaanites, ^d *Lot* the Sodomites, ^e *Israel* the Egyptians, and Christ himselfe the Pharises: and though they would build with vs, how can we build with them, when they on the sand and we on the rocke, when they Babel and we Ierusalem? How can we go with a right foote to their worke, when they giue vs not the right hands of fellowship, but *sinistras societatis*, the left hands of their Iesuiticall societie? Wherefore no reconcilement to them who are the enemies of one faith, as *Israel* was forbidde to make peace with Moab and Ammon, *Deut. 23.6.*

And

f Ier. 11. 13.

s 1. Ioh. 2. 19.

u 2. Ioh. 9.

x Gen. 3. 5.

y 2. Tim. 4. 10.

z Mat. 4. 9.

a 1. Sam. 22. 7.

b Gen. 7. 1. 7.

c Gen. 12. 1.

d Gen. 19. 17.

e Exod. 12. 37.

41.

And though they crie like ^f *Iehoram*, Is it peace *Iehu*? is it peace ^f *2. King. 9. 31.*
 Protestant? we may answer like him, What peace, whiles the
 whoredomes of thy mother *Iezabel* and her witchcrafts are yet
 in great number? For as the Prophet *Iehu* asked *Iehosaphat*, ^f *2. Chro. 19. 24*
Wouldest thou helpe the wicked, and loue them that hate the Lord?
 Should Christians be friends with them who are enemies to
 the crosse of Christ? No, no, saith God to his Prophet, If thou
 returne to them, then will I bring thee backe againe, and thou
 shalt stand before me: and if thou take away the precious from
 the vile, thou shalt be according to my word. *Let them returne*
unto thee, but returne not thou unto them, *Ier. 15. 19.* and I will
 make thee vnto this people a strong brazen wal: and they shall
 fight against thee, but they shall not preuaile against thee, for
 I am with thee to saue thee and deliuer thee, saith the Lord.

Howbeit if euer God shall grant the repentance, that they may
 know the truth, and come out of the snare of the diuell wherein
 they are taken: if euer they shall come into the vnitie of this
 faith, we will glorifie God for them, when they preach this one
 faith which before they destroyed: yea we wil giue thanks vnto
 God with these words of *Dauid*, saith ^h *Caluine*, *Ecce quam bo-* ^h *Commento. in*
num & quam iucundum habitare fratres in unum. ^{Psal. 133. 1.} We will sing
 and make a merrie noise to the God of *Isaakob*, when he shall
 turne them from the power of Satan to God, as he perswaded ⁱ *Gen. 9. 27.*
Japheth to dwell in the tents of *Shem*. Meane while (saith that
 writer) we must embrace all of them which submit themselues
 to this one faith and righteousnes of God: and let vs wish with
 stretched out armes to embrace all that dissent from vs, if to re-
 turne *in unitatem fidei*, into this vnitie of faith they refuse not.
 If any kicke against the prickles, *valere sinamus*, let vs bid them
 adieu, because no fraternitie must we haue but with the chil-
 of God and brethren in *one faith*. Which seeing we hold fast as
 the anker of our hope, stedfast and sure in all stormes, we should
 not like *Pauls* mariners so iar in our iudgements, as to leaue the
 ship of the Church in her straight course of heaven, and fly each
 one to the cockbore of his priuate opinion. For seeing that one
 faith in God is groued on this one faith of God, which is the word
 of truth: surely as that doctrine is no other but the ^k *Gospel of peace*; ^k *1. Pet. 2. 17.*

1st Cor. 14. 33.

m Rom. 10. 15

n Rom. 12. 18.

o Ephes. 4. 3.

p Luke 10. 6.

nor hath any author but the ^l God of peace, nor any ministers but the ^m messengers of peace: so requireth it no dutie more then the ⁿ studie of peace, nor commendeth any vnitie so much as the ^o bond of peace, nor comandeth any profession so often as her followers to be ^p children of peace, nor any charge so straite as her Apostles and sent ones to be *Embassadors of peace*. Neuertheles though we all proceed by one rule of this matter, yet mind we not so all one thing in the manner, but that consenting in the doctrine which is according to godlines, we dissent in some questions and strife of words, whereof commeth enuie and euil surmises; 1st Tim. 6. 5. Of which teaching otherwise, I dare not, as

q Lib 3. Off. c. 3.

^q Tully said of some, *Nobis nostra academia magnam licentiam dat*, our Vniuersitie this way giues vs much libertie, *ut quodcunque maxime probabile occurrat id iure nostro liceat defendere*, that we may broach whatsoeuer strange doctrine we thinke probable.

r Lib. 18. Moral. cap. 6.

Yet dare I with ^r Gregorie auouch of some new-fangled questionists, *Prædicamenta doctrinæ quæ quarunt ad questionem, habere non valent ad refectionem*, that they giue heed to brawlings about the law, which breed questions rather then godly edifying which is by faith, 1st Tim. 1. 4. as whether the late writers are not to be preferred to the auncient fathers: and whether humanitie in sermons be not vnlawful. The Apostle bids such put away these questions, because they are foolish and vlearned, 2nd Timoth. 2. 23. Foolish, in preferring the children before their fathers, as our greene haire doth it selfe before gray heads, and imberbis theologia thinks it self able to teach graue Doctours how to preach. Vnlearned, in calling the lawfulnessse of learning into question; and in Timothy and Titus commaundeth all Bishops which are the heads of the tribes and ouerseers of the flocks, not onely to put them away when they are broached by them, but to stay foolish questions, or as the word may import, to quench them in one before they set many or any in the Church on fire, 2nd Tim. 2. 16. Tit. 3. 9. For as fire (saith ^s Plutarch) begins not first in the sacred and publicke places, but breedes first in a priuate house by some snuffe of a candle among straw, and after sets on fire the church of the towne: so these snuffes of candles that fall among our papers in the study, if they be not staid will fire the Church

s Reip. gerend. præcep.

of God. How much the more were it to be wished, that as our reuerend fathers haue happily caused an vniformitie of discipline in the Church; so they wold not only execute that peace-making Canon, that none preach against the doctrine of another, but prescribe also generant tenants of our Church to be followed by Churchmen in the lesser matters of doctrine, that these foolish questions and vnlearned might be stayed. And if the Iewes be tied to their Cabala, the Turkes to their Alcaron, Logicians to the axioms of their *Aristotle*, Philitions to the aphorismes of their *Hippocrates* and *Galen*, Geometricians to the compasses of *Euclide*, Rhetoricians to the precepts of *Tully*, Lawyers to the maxims of their *Iustinian*, yea Grammatians to the rules of their *Lilly*, why not babes in Christs schoole to her rules, who is a Lilly of the vallies, and as a Lilly among thornes, so this Christs loue among the daughters? *Cant. 2. 2.*

We reade of a craftie King in *Plutarch*, who knowing his enemies the Egyptians would outmatch him in strength if they matched in minds and accorded in their counsel, enioined each country the worshipping of diuers beasts which were enemies by nature, and would prey each on other; and while euery one defended his beast against the rauin of another, and tooke his wrongs impatiently, it came to passe at last (saith mine author) *ut ob animalium inimicitias ipse quoque gentes re nō obseruata infeste sibi inuicem hostesq; redderetur*, that by the enmity of their beasts the people themselues vnawares became such enemies that he subdued them. Thus and more then so subtile is the Prince of darknes, who perceiuing vs to be *insuperabiles nisi separabiles*, impregnable while knit in one mind and iudgement, he soweth strange questions among vs, as tares among wheate, which no lesse we adore then they did their seuerall gods (for alas though in generall like the Samaritanes we worship one God, & hold al one truth of faith yet some haue like the their household gods, and priuate opinions, which as idols they adore); and these contray opinions while we defend against others, & contend about strife of words, *ob opinionum inimicitias re nō obseruata ipsi quoque hostes reddimur*, of this doting on questions and strife of words (to English it from *S. Paul*) *commeth enuy, strife, railings, and euil sur-*

Lib. de Jsid.
& Orisid.

2. King 17. 33.
41.

misings through vaine disputations of men, 1. Tim. 6. 4. After which nouelties as mens eares do naturally itch, 2. Tim. 4. 3. when
**Athenian-like they giue themselues to nothing so much as to heare some new things: so are thereby y wauering children car-
 ried about with euery wind of vaine doctrine, εν τῇ κνσείᾳ τῶν
 ἀνθρώπων, by hazard-cast and chance-throw of men that speake
 at aduantage, or as ² some expound it, that can cogge a die with
 craft for aduantage, whereby they lie in wait to deceiue the sim-
 ple. And therefore as spiritual fathers must forbear to cary them
 vp and downe with diuers and strange doctrines, Hebr. 13. 9. so
 must they, if they wil beare and beget children of peace, be them-
 selues the messengers and fathers of peace, least their life cast
 their doctrine in the teeth with that reproch, Rom. 2. 21. Thou
 which teachest another peace, teachest thou not thy selfe? and
 thou that preachest a man shold not iar in the house, doest thou
 warre in the temple of God? For as ^a Nazianzene said wittily of
Zacharies silence, the strings of whose tongue his son *Iohn Bap-
 tists* birth vnloosed, *non decebat ut pater vocis sileret cum vox pro-
 grederetur*, it was not meet the father who had begotten a^b voice
 and a crier, should himselfe remaine silent: so neither is it fit the
 spirituall father, who begeteth peace in his people, should con-
 tinue himselfe an vnpeaceable pastor. From which, whether
strife of words in his doctrine, or *railing and ennie* in life, (the two
 daughters of *teaching otherwise*, 1. Tim. 6. 3.) how can I better
 dissuade my fellow-seruant, then insinuate with Saint *Paul*, that
 while in the one he takes no heed to himself, and attends not to
 his doctrine in the other, he shall neither saue himself nor those
 that heare him, 1. Tim. 4. 16. For though he swell with the abun-
 dance of supposed reuelations in the profunditie of his know-
 ledge, yet that science puffes him but vp, saith the Apostle, *ve. 4*
 and like a bladder with a pricke of his conscience shall he irre-
 uocably shrink, being destitute of true wisdom, and corrupt
 in his mind. And if thus he sit in^c *Moses* chaire to his people, and
 in that^d *seate of wickednesse* to fellow-pastors, he may happely
 saue his flocke by preaching to others, but shall be a cast-away
 himselfe in not consenting with his fellowes, 1. Cor. 9. And in-
 deed if his doctrine crie peace, peace, to his people, when there*

is.

x Acts 17. 21.
y Ephes. 4. 14.

z Penner in
Cant. 2. 15.

a Oras. de re-
concil. Monac.

b Iohn 3. 23.

Two motives
vnto peace in
preaching.

1. fanning of
himselfe.

c Math. 23. 1.

d Psal. 11.

is no peace in him with other Preachers, as he is but like the Cooke dressing meate for others, and ^e *taſts not himſelfe* of the ^f *good word of God*: ſo ſhal he be like *Noahs* carpenters, that made the Arke to ſaue others, and periſhed themſelues in the flood. For if thus like *Mercurie*, he point out the way of peace to others which himſelfe doth not walke, he ſhall be that vnwiſe wittie man which hath inſtructed many, and yet is vnprofitable to himſelfe, *Eccleſ. 37. 18.* yea ſo vnprofitable, as although like the water of Baptiſme, ſaith ^f *Gregory*, he waſh away by Gods ^f *grace* the finnes of other men, and ſend them to heauen, *ipſe ſa-men in cloacas deſcendet*, yet ſhall him ſelfe like it goe downe into the ſincke of ſinne and pit of perdition, that all men may truly crie of him as they did of *Chriſt* vntruly, *He ſaued others*, ^g *but himſelfe he cannot ſaue*, and himſelf at his end moſt wretchedly complaine, ^h *They made me the keeper of others vines, but I kept not mine owne vine.*

Which the rather he ſhould attend, ſeeing as by ſtriſe, enuie, and hatred, which come of ſtrange queſtions and teaching otherwiſe, he ſhall not ſaue himſelfe: ſo his ſheepe reſuſing to drink of his troubled water, he ſhall hardly ſaue thoſe that heare him. Wherein, ſith *loquere ut videam*, ſpeake in the pulpit that I may ſee it in thy praſtiſe, is ſtill thy peoples voice to their Paſtor, as they ſaid to the chiefe ſhepheard of our ſoules, ⁱ *quid facis, quid operaris, ut videamus & credamus tibi*? What doeſt thou worke, that we may ſee and beleeuẽ thee? ſurely thy ſlocke like ^k *Iakobs* ſheepe in drinking of thy water, will conceiue of the immortall ſeede like the rods (I meane examples and workes) that are before their eyes. And therefore as Chriſt the archſhepheard ^l *fiſt wrought* and then taught, ^m *fiſt was mightie in deed*, and then powerfull in word, and wrought that in thirtie yeares, which after he taught but in three; as fiſt in the ſhewed the bleſſedneſſe of pouertie, and then taught in theſe, ⁿ *Bleſſed are the poore*: fiſt wept in the cratch, and then taught, ^o *Bleſſed are they that weep*: fiſt himſelfe hungred, and then taught, ^p *Bleſſed are the hungrie*: fiſt would be perſecuted into Egypt, and then taught, *Bleſſed are the perſecuted for my ſake*, to make his doctrine more effectuell: ſo theſe ſubſhepheards & pro-paſtors

^{2.} *Sauing them that heare him*

ⁱ *Ioh. 6. 39.*

^k *Gen. 30. 38. 39*

^l *Aſ. 1. 1.*
^m *Luk. 24. 19.*

ⁿ *Luk. 6. 20.*

^o *Verſe 21.*

^p *Verſe 22.*

- too, if they will perswade Israel to go the way of peace into the promised land, must like the *spies* that searched that countrie, shew them first the good fruit thereof in their hands, before they preach and bring them word, It is a good land which the Lord doeth giue you, go vp and possesse it. For as *Cyprian* said truly in the person of our people: If when I aske a fellow-traveller the right way to our country, he point me out one, and go himsele another, I will not regard his words that he speaketh, but follow his paths that he walketh. Which yet neither he, nor I speake from him, to stay anie from going the way of peace, which at the pointing of *Mercury* they should runne, though it go not before them: but to tell the leaders of the people, whose works should be miracles to conduct, as their words are oracles to instruct, that vnlesse with *Paul* they can say, *Be ye followers of me, and walke so as ye haue vs for an example*, they will not follow peace nor ensue it. And indeed *et si multis prosunt dicendo quæ non faciunt, pluribus tamen prodesse faciendo quæ dicunt*, although they winne many by saying as they do not, yet should they gaine more by doing as they say, saith *S. Augustine*. And therefore as the house Cocke, saith *Gregory*, the better to waken others by his crow of day, to make them rise to their labour, first waketh him selfe thoroughly by clapping of his wings: so he who is the watchman of Israel, the better to waken others with that day-crow of *Paul*, *Rom. 13. Hora nunc est nos è somno expergisci*, It is now the houre we should arise from sleepe, must first waken him selfe thoroughly with these two wings of taking heed to *himselfe*, and to *doctrine*, before he crie
- Awake thou that sleepest, stand vp from the dead, and Christ shall giue thee light. We reade of *Iohn Baptist*, that not onely he had a voice, but *he was a voice*, *Ioh. 1. 23.* a voice in his head, a voice in his hand, a voice in his word, a voice in his worke, a voice in his eye, a voice in his care, a voice in his feet, and a voice in his apparell, a voice in his meate, and a voice in his fasting; that I may truly say of him as said *Paul* in another meaning, *There were so many kinds of voices (as it came to passe) in this little word, and none of them was dumbe*: and he might say of himsele with *S. Paul* of as good tongues, *I thanke God I speake*

moē languages then ye all. And this clouen tongue of *Iohn Baptist*, this *vox, vocis & vitæ*, of life and learning, drew the wicked Pharises to his baptisme. And as the Poets fable of *Amphions* voice, that it drue sauage men to ciuilitie, as it had bene trees & stones to the building of Thebes: so this voice drue dead trees to be trees of righteousnesse, and of stones raised children to *Abraham*, *Math. 3*. Many haue a voice indeed, like *Herod* the voice of God rather then of men, but like *Iohn* they are not a voice. Or as *Plutarch* spake of the Nightingale, *Voxes, prateræ nihil*, manie a sweet singer in Israel haue a voice and nothing else, which crieth, peace, peace to their sheepe, when there is no peace in them to the shepheards: and their sermons of peace to their babes confuted by an vnpeaceable life to stronger men, nourisheth them not with sincere milke, sith like milke vnder too much fire, in turnes in the seething.

Wherefore as Publicans and harlots came to *Iohn* in the way of obedience, because he came to them in the way of righteousnesse, *Math. 21. 32.* and euen the Priests and elders reioiced for a season in his light, ^b because he was both a shining in doctrine, and a burning lampe in life: yea many walked in his light, because this starre went before them to Christ, and standing ouer him, pointed him out both by life and doctrine, Behold the Lambe: so will thy sheepe flocke to thy food, when thou ledest them by life to greene pastures, & come to thy light when thy deeds are not reprobud. Otherwise if thou hold out the word of truth and peace to others, when thou art vnpeaceable thy selfe, thou art but as a swifler, which carieth a torch in his owne hand, to shew others his deformitie, whereby he is derided: and thou lettest thy light shine before men, that they may see thine euill workes, whereby thou art despised. Thou breakest downe with one hand what thou buildest with the other, like the mother that waking nourished her child, but with her falling asleepe killed him, *1. Reg. 3. 19*. Wherefore (to conclude this point) if pastors will haue their people to bring *aures & dextræ*, their eares and right hands to build vp theselues in loue, as the women brought in *aures & dextralia*, their eare-rings and bracelets to the building of the Tabernacle: they must like the high Priest haue *V-*

^b Ioh. 5. 35.

e Chap. 4. 8.

d Exod. 28. 34.

c *Paſt. part. 2.*

cap. 3.

f *Ser. 59. in Cũ.*g *Eccleſ. 12. 11*h *Lib. 5. diuin.*
*inſtit. cap. 2.*i *Ioh. 5. 36.*d *Linke, One*
*Baptiſme.*k *Ariſt. lib. 8.*
Ethic. cap. 12.

rim and *Thummin* written in their breasts, as those beasts in *Ezechiel* had an hand for euery wing, and a work for euery word as he had a ^d Pomegranate for euery bell. And then *illa vox libentius auditorum corda penetrat, quam dicentis vita commendat*, as ^e *Gregorie* speaketh, that preaching belit speedeth, which hath commendatorie letters from the practise; & *validior est operis quam lingue vox*: more effectually to perswade (saith ^f *Bernard*) is the word of a worke, then the worke of anie word, to them whose eares are in their eyes, and their eyes in their hands, that like *Thomas* they belecue not thy words, vnlesse they see the print of ^g *those nailes* in thy hands and thy feete, which were fastened by the maisters of the assemblie. And seeing the contentious pastor that beates his fellow seruant, carrieth a sword in one hand to cut downe what he built with his trowell in the other, let him take heed, saith ^h *Lactantius*, least as his good preaching reprobeth his euill life, so his euill life reprobeth his good preaching, that it become a cast-away. That when men refuse his doctrine, he may answer with the ⁱ *shepherd* of his soule, The works that I do, they beare witnesse of me that the Father hath sent me, and if ye belecue not me, at least belecue me for the verie workes sake, which are the fruits of the spirit. And let these spirituall fathers be brethren of peace, if they will beget sonnes of peace with one faith, that as by hauing salt in themselves, they may saue their souls, so by attending to this *one faith* they may haue peace one with another, and saue those that heare them. Which vnitie of faith we should the rather keepe in the bond of peace, sith we haue all

One baptisme, the solemne sacrament and oath of our warfare, wherein we haue sworn before God, men and Angels, to fight vnder our Captaine against his enemies together as one man. For seeing ^k nature hath taught euen natural men *φιλία συστاتیων*, a loue and vnitie among fellow-soldiers, whose affectiōs and sists the same cause combineth in the field: much more may grace teach Christians, who are fellow-soldiers for the soule, *to fight together*, like Israel, as *one man*, *Iud. 20. 11*. Let your conuersation be as becometh the Gospell of Christ, saith *Paule* to his Philippians, that ye continue in one spirit, and in one mind, *συνωθλύντες*, fighting

fighting together through the faith of the Gospell, *Philip. 1. 27.*
¹*Curtius* storieth of certaine barbarous people, that though they ^{Lib. 9.}
were euer banding in armes one against another, yet when *A-*
lexander the Great came vpon them, *quos aliis bellare inter se so-*
litos, tunc periculi societas iunxerat, the qualitie of danger where-
in they were ioyned, ioyned also their hearts and hands toge-
ther as one man. ^m*Plutarch* reporteth no lesse of the me of *Crete*, ^{m Lib. de frat.}
whothough they were often at ciuill warre and sedition among ^{amoy.}
themselues, yet when forreine power did assault them, *pacem ac*
societatem coierunt, they conioyned their mutuall aide, & tooke
truce with themselues, which they termed ⁿ*syncretismum*, the ^{n Eras. Chil.}
ioyning of the *Cretans* together as one man. And seeing we ^{Cent. 1. adig. 11.}
wrestle not like them against flesh and bloud, but principalities
and powers, the gouernours of the world, and princes of dark-
nesse, *Eph. 6. 12.* for this cause should we take vnto vs the whole
armour of God, that we may be able to resist them in the euill
day, and hauing finished all things stand fast. This should be our
synchristianismus, the Christian-continuance in one minde and
one spirit, fighting together for the faith of the Gospell against
the enemies of the crosse.

Which, as it is glorious to see, how we all accord against the
common aduersarie in matter of faith and religion: so is it as
dolefull to behold, how they who consent in the substance, dis-
sent in the circumstance, & they who agree in the corner stone,
disagree in a corner cap. It cannot be denied what long iarre
hath bene betweene two Captaines of our hoast, as that long
warre twixt the house of *Saul* and the house of *Dauid*; I meane ^{2. Sam. 3. }}
those mountaines, which as the Psalmist speakes, should haue
brought peace to the vallies & people below them, with those
two hils in the storie, haue fought so fiercely each against other,
that they shaked the cottages, and weakened (I feare) the hou-
ses that were built vpon them, and would haue continued if the
house of *Saul* had not waxen weaker, and *Dauids* house grown
stronger from the Lord. It cannot be denied how some humo-
rists (like distempering humours) would haue altered the state
of this mysticall bodie, wherein *frigida pugnârum calidis, humen-*
ta siccis, and moisture or dew of the spirit hath struien against
Hh drought,

p Epist. 8 ad
pleb. de 5. presby-
teris scismaticis.

drought, as cold charitie against heate in a good cause. It befell
p S. Cyprian, as he complaineth of siue scismaticall presbyters,
and I wish some in our Church might not sing the same song,
*Quorundam presbyterorum malignitas & perfidia, dum coniura-
tionis sue memores, & antiqua illa contra Episcopatum meum, mo-
contra suffragium vestrum & Dei iudicium venena retinentes, in-
staurant veterem contra nos impugnationem suam, & sacrilegas ma-
chinas insidijs solitis denuò renouant. Anobis nō eieēti ultro se eici-
unt, & de Ecclesia sponte se pellunt. Nunc apparuit Felicissimi factio
unde venisset, quibus radicibus & quibus viribus staret; hi fomenta
olim quibusdam confessoribus & hortamenta tribuebant, ne concor-
darent cum Episcopo suo, nec Ecclesiasticam disciplinam cum fide &
quiete iuxta precepta Dominica continerent, ne confessionis sue glo-
riam incorrupta & immaculata conuersatione seruarent.* Which
whether it be the puffe of ambitio in some, who like Diotrephes
would haue preheminance, *qui quoniam non possunt primum lo-
cum in Ecclesia obtinere, idcirco illam scindunt, vel ab ea deficiunt,*
as ^q Beza himselfe truly speaketh, or the pricke of their priuate
spirit, who would haue all things made according to the patterne
^{an 1. Cor. 12. 15.} shewed to them in the mount: sure I am with ^r Cyprian, the diuell
^{r De vnis. Eccl.} hath inuented scismes, whereby he might subuert faith, corrupt
veritie, and rent vnitie, *ut quos detinere non potuit via veteris ca-
citate, deciperet noni itineris errore.* That them, whom he could
not keepe in Poperie, he might deceiue with Puritanisme.
Wherin as they pleade that the Church government might be sin-
cerely ministred according to Gods word: so build they on a false
ground, both fashioning the ripe yeares of the Church to her
infancie, and seeing the Apostles who persfited the rules of do-
ctrine, scant drew the lines of discipline for euery Church. All
discipline of the Church according to Gods word? I wonder
their reading hath not read, or their faith beleeueth not *Caluin*
^{f Calvin. in 1.} that great reformer of Geneua, ^{Cor 11. 2.} who telleth them all so expres-
ly, *Scimus vnicuique Ecclesia liberum esse, politie formam institue-
re sibi aptam & vtilem: quia Dominus nihil certi prescripserit.* We
know (saith *Caluin*) that it is free for euery Church to make a
forme of discipline or policie fit and profitable for it selfe, be-
cause the Lord hath prescribed no certaintie in this behalfe. Let
them

them heare^r *Martin Bucer* another of that mind, *Ecclesis Christi sua est permittenda libertas, quò unaquaque eum prafiniat modũ & rationem sacrarum lectionum, interpretationum Scripturarum, Catechismi, administrationis Sacramentorum, precum & Psalmorum: item publicè peccantium reprehensionis, &c. quam possit qualibet Ecclesia considerare suis populus maximè conducluram, &c.* And exhorteth euerie reformer or deformer rather, *ut quantum possis, in his rebus observes conformitatem*, that as much as thou canst, in these things thou conforme. Let them heare^r *Gualther*, who so often wished reformation, *Quoad fidei & salutis doctrinã traditiones Apostolorum nullas agnoscimus, quam que symbolo continentur, quoad externam vero Ecclesie formam non inficiamur illos passim multa tradidisse, de ordine cæterum Ecclesiasticorum, de Sacramentorum administratione, & tota Ecclesie æconomia. In quibus cum non possit eadem ubique gentium forma observari, sic illa instituerunt, prout urbis aut gentis alicuius conditionem requirere videbant. Et constat omnibus seculis Ecclesias in his libertate sua usas fuisse: & proinde iniquos nimirum esse, qui hodie vel sub traditionũ Apostolicarum nomine, vel quocunque alio pretextu omnes ad eandem formam astringere conantur.* Of this minde is ^x *Musculus*, ^y *Danaus*, ^z *Kimedoncius*, and euen ^a *Beza* himselfe, most strict disciplinarians that might be. Wherefore they grieuouly offend, saith^b *Zanchius*, who for these indifferent ceremonies, trouble the churches of God by their scisme; *hæcine est pietas quum iactamus? hæcine est charitas quam debemus Ecclesiis & fratribus?* Is this the pietie saith he, and puritie whereof we brag? Is this the charitie we owe to our mother the Church and our brethren? Shall we thus Pharise-like tiche Annise and Cummin, and leaue the greater matters of the Law? Shall we thus strīue and struggle in the wombe of *Rebeccah*? Is this the oath we tooke in our baptism, to fight together as one man against Satan? Shall we thus stand amazed at squares and rounds, at white and at black? Surely then the by-standers will say, A Puritane is a Protestant frayed out of his wits, that swalloweth a Camel in life, and strai-
neth out a Gnat in discipline. I wish they would rather heare S.
* *Austines* iudgement, speaking of these ecclesiasticall rites and ceremonies: *Totum hoc genus rerum liberat habet observationes,*

^z Lib. 1. de reg. Christi. cap. 13.

^u Homil. 56. in 1. Cor. 11. 2.

^x Loc. com. de potest. ministr.
^y De potest. Eccl. cap. 10. 11. 12. 13
^z Lib. 8. de sum. script. cap. 4.
^a Confess. cap. 5. de Eccles. arc. 17
^b Lib. 1. in 4. præcept. cap. 19. vid.

* Epist. 118. cap. 2. ad lau.

nec disciplina vlla est in his melior graui prudētig, Christiano, quam ut eo modo agat, quo agere viderit Ecclesiam, ad quamcunque forē denenerit. Quod enim neque contra fidem, neque contra bonos mores iniungitur, indifferenter est habendum, & pro eorum inter quos viuatur, societate seruandum est. Cum Romam venio (saith he) ieiuno Sabbatho: cum hic sum, non ieiuno. Sic etiā tu ad quam forte Ecclesiam veneris, eius morem serua, si cuiquam non vis esse scandalo, nec quemquā tibi. If our gnat-strainers weighed this well, they wold not for wearing of a surplise bury their talent in a napkin; they wold not stand on a corner cappe, as on the corner stone; they wold not trouble Christs spouse for a ring in mariage, and refuse to present her as a chaste virgin to Christ: they wold not for the crosse in Baptisme leaue the fountaine of liuing water, and become such enemies to the crosse of Christ Iesus.

The vse whereof, if it be Antichristian and Popish (as they pretend) then was the good Emperour *Constantine* a Papist, then were the auncients all Papistes, who vsed it so often.

I find indeed three vses of it among them. First, they signed their foreheads with the signe of the crosse at their going out, coming in, apparelling, shooing, washing, eating, lying downe, sitting, lighting of candles, as ^b*Tertullian* sheweth those Primitive Christians did by tradition and custome, which afterward ^cothers vsed (as they thought) to driue away the diuel. And thus the ^dPapistes (who neuer found an error spued out by any anciēt which they licked not vp) superstitiously do abuse it. Secondly, as the Iewes for better remembrance sprinkled the pascall Lambes blood on their doore postes, *Exod.* 12. so those auncient Christians in like manner, for better memoriall of Christes death and passion, signed their forehead with the signe of the crosse, as ^e*Lactantius* and Saint *Austine* obserue. Thirdly, whereas the heathen taunted Christians with their crucified Christ, as the Apostle *1. Cor.* 1. in his dayes insinuateth of some, *We preach Christ crucified*, vnto the Iewes euen a stumbling block, & vnto the Grecians foolishnesse: the ancient Christians stoutly resolving with Saint *Paul*, *Gal.* 6: *But God forbid that we should reioyce in any thing but in the crosse of our Lord Iesus Christ, whereby the*

b Lib de Coron. milit. ad omnes progressum atque promotionem ad omnem adiutū & exitum ad vestitum, & calcetatum, ad lauacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quamcunque nos conuersatio exercet, frontem etiam signaculo terimus. Harum & aliarum eiusmodi disciplinarū si legem apostolicas, scripturarum nullam inuenies, traditio tibi praeponderat auctrix consuetudo confirmatrix, & fides obscuratrix. Rationem traditioni, consuetudini fidei patrocinatur aut epse perspicies, aut ab aliquo qui perspexerit, discēs.

c Ieron Epist. ad Heliodor. & Epist. ad Eustoch. de uirginitate. Lact. in lib. 4. de vera sap. cap. 27. Chrysost. tom. 3. demonstr. aduers. Gent. Cyrill. Ie. vvol Catech 4. August in Psal. 141. & lib. 2. de Synb. ad Catech. cap. 1. d Gregor. mag. lib. 3. dialog. Vincent. lib. 23. cap. 29. & 103. &c. e Lib. 4. de vera sapient. cap. 26. f Cap. 20. de Catech. rudib.

world is crucified vnto vs, and we vnto the world, in the place of al shame make the signe of the Crosse, in signe that they were not ashamed of their crucified Christ. And this *Austine* in his 10. sermon on the feast of the holy Crosse, preaching on that cited text of the Apostle, *Gal. 5. But God forbid that I should reioyce in any thing but in the crosse of Christ, &c.* doth obserue. His words, because I speake onely to the learned, I will cite in Latine, *Non est magnum in Christi sapientia gloriari: magnum est in cruce gloriari. Unde tibi insultat impius, gloriatur inde pius: unde exultat superbus, inde gloriatur Christianus: noli erubescere de cruce Christi: ideo in fronte, tanquam in sede pudoris, signum accepisti. Recole frontem tuam: ne linguam expanseas alienam.* And *ser. 8. de verb. Apost.* he saith, As low *Zacheus* climed vp into the fig-tree to see Christ; so must we vp to the crosse to find our crucified Sauour, *De cruce Christi nobis insultant sapientes huius mundi, & dicunt, Quale cor habetis qui Christum colitis Crucifixum? Quale cor habemus?* saith he, *non utique vestrum. Sapientia huius mundi, stultitia est apud Deum, &c. Apprehendat Zachaeus scymorum, ascendat humilis crucem. Parum est ascendat, ne de cruce Christi erubescat: in fronte illam figat, ubi sedes pudores est: ibi omnino, ibi in quo membro erubescitur, ibi figatur unde non erubescitur: puta quia tu irrides scymorum, & ipsa me fecit videre Iesum. Sed tu irrides scymorum qui homines, stultum autem Dei sapientius est quam hominum.* This third vse is religious, howsoeuer the other be iudged superstitious, and this is the end, reason and cause why it is vsed in Baptisme by our Church, as the Common prayer book teacheth, where the Minister at Baptisme giueth this reason of vsing that signe, *We do signe him with the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight vnder his banner.* In this respect was it vsed in Baptisme in Saint *Austines* dayes, *Signo crucis consecratur vnda baptismatis*, saith he, *lib. 6. in Iulian. cap. 8.* and his iudgement is, that without it Baptisme cannot rightly be administred: *Quid est* saith he) *quod omnes nomenunt signum Christi, nisi crux Christi? Quod signum, nisi adhibeatur sine frontibus credentium, sine ipsi aqua qua regenerantur, sine oleo quo chrismate unguntur, sine sacrificio quo aluntur, nihil eorum rite perficitur.*

August. lib. 4. de Symb. ad Catech. cap. 5. non debet erubescere anima Christiana, in crucifixum se credidisse Christi. Vix illa scilicet non est opprobrium, sed triumphus. Crux illa vexillum nostrum est contra aduersarium diabolum.

Aug. tra. 7. in Euang. Joas. cap. 19.

h Lactan. lib. 4.
cap. 26.
i Ruf. lib. 10. c. 8.
k Epiph. hares.
30. Nixeph. lib.
10. cap. 3.
l Nixeph. lib. 8.
cap. 3. Eufeb. lib.
1 de uisa Const.
Nixeph. lib. 7.
cap. 37.
m Nixeph. lib.
eudem. cap. 32.
August. lib. 22.
de ciuitas. Dei.
cap. 8.
n Procop. apud
Enagrium. lib. 4.
cap. 26. 27.
o Jerom. in uisa
Hilar.
p Sophron. in
prat. spirat.
q Prudent. Cath.
hym. 6. Cyril lib.
8. in Ioan. cap.
17.
r Annos. in Ter-
tullian.
* Abcant in ma-
lam rem Calui-
niste. ait annot.
in Tertull. Abe-
ant Iudai, qui
eitra comuneliā
ferre nequeunt
transuerfa in
medium crucis
festucas vellē-
gna, quibus si
proponeres ad so-
lum siue pedem
crucifixi mille
aureos. quos da-
res auferēt, mal-
les eorum, qui uis
etiam pauperi-
mus, tanta carere
pecunia, quam
hoc pacto se ad
imaginem cruci-
fixi inclinare, ait
Decarben lib. de
morib. Iud. cap. 3
& 30.

*tur. Quomodo ergo per id quod mali faciunt, nihil boni significatur, quando per crucem Christi quam fecerunt mali in celebratione sacramentorum eius bonum nobis omne signatur? Yea that father ser. 15. in festo sancte crucis saith further, Signum veteris Testamenti circumciso in latenti carne: signum noui Testamenti crux in libera fronte: ibi occultatio est, hic reuelatio. Illud est sub velamine, hoc in facie. Nos enim reuelata facie gloriam Domini specularantes, in eandem imaginem transformamur de gloria in gloriam, tanquam à Domini spiritu. Nouum testamentum in veteri velabatur: Vetus testamentum in nouo reuelatur. Ideo signum ab occulto transeat in manifestum, & incipit esse in fronte quod latebat sub veste. And surely sith Papiſts receiue Antichrists marke in their foreheads, Apoc. 13. 16. why should not Protestants contrariwise receiue Christs mark and signe in their foreheads? Those that were saued in the cities destructiō, Ezek. 9. were signed in their foreheads with T. which last letter of the Hebrue alphabet, to this day vsed by the Samaritans, hath the forme & figure of Christs crosse which we make in our foreheads, as Jerome auoucheth, & the elect also who are saued from the power of hel, Apoc. 7. are and must be sealed in their foreheads, as the Angell auereth. I speake not now of the Popish abuse, but of the right vse of it in baptisme, I know some ancient did attribute too much therunto, while^h some thought it droue away diuels; ⁱ others that it raised the dead: ^k some others that it expelled diabolical incantations: that it ^l gaue and caused great victories: that it ^m helped and healed diuers diseases: that it ⁿ quenched fires: that it ^o appeased the raging of the sea: that it ^p expelled poison out of the cup: and that it ^q expels all faults. And the Papiſts who beleeue & vse it to this end, superstitiously abuse it, But this is no reason, Protestāts may not lawfully vse it, because Papiſts vnlawfully abuse it. This is to giue aduantage to the aduerty, who^r calleth Caluiniſts *Claudius Taurinēsis* his sectaries for this, & may be likened to ^{*} Jews, who cānot abide to see two peeces of wood laid crosse one ouer the other: for who if any should lay downe a thousand crownes at the feete of the crucifixe, promising to giue it them for stouping and bending to take it vp, each of them (though most poore and needy) wold rather want so great a masse of mony, then thus bend & incline them-*

themselues toward the crucifixe, Let me rather exhort al men of
 wisdom to preferre the Churches peace before their priuate
 credite. And though some think it conscience to make a scisme
 in the Church, and seuer themselues like those fiue Presbyters,
 wherof *Cyprian* so complained, yet as he addeth to some other,
Sed nemo vos filios ecclesie de ecclesia tollat. Pereat sibi soli qui perire
voluerunt. Extra ecclesiam soli remaneant qui de ecclesia recesserunt.
Soli cum Episcopis non sint qui contra Episcopos rebellauerunt. Conu-
rationis sue pœnas soli subeant qui per Dei iudicia sententiã conu-
rationis & malignitatis sue subire meruerunt: si quis autem in Felicis-
simi & satellitum eius partes concesserit, & se hæretica factioni con-
sunxerit, sciat se postea ad ecclesiam redire, & cum Episcopis & plebe
Christi communicare non posse, saith *Cyprian*.

For alas, whence are these wars and contentions among you?
 are they not hence, saith *S. Iames*, euen of your lusts that fight in
 your members? *Ye lust and haue not: ye enuy, and haue indignatiõ*
because ye cannot obtain: ye fight and warre because ye get nothing.
 They would, and will not; they dissemble ambition vnder the
 cloake of dislike, because the master of the feast bids them not,
Friend sit vp higher, as of some here, in his daies speaketh *Ioannes*
d Sarisburiensis. And we haue many a *Iohn*, who if he could be
Sarisburiensis, wold preach the faith which before he destroyed,
 and retract like *Paul*, When I was a little one I spake like a
 child, I vnderstood as a child, I thought as a child: but when I
 became a man, I put away childish things, *1. Cor. 13. 11.*

And as these mutine in the campe against the discipline of
 our warfare: so other *gregarij milites* in doctrine, sheath their
 pens like swords in the captaines of our hoast. For as *Antipater*
 the Stoick when he neither could nor would dispute with *Car-*
nendes that wise and learned Philosopher, who oppugned the
 Stoickes, wrote yet bitter bookes against him, whence he was
 well called *Calamobous*, as pen-pratler: so haue we some Stoical
Antipaters, sonnes fighting against the fathers of our Church,
 whom selfe-loue (as the *f Parisite* counselled *Thraso* to crosse
Thas in euery word) hath made contradict their fathers in eu-
 ery point of least moment.

And though they cannot preach against them by mouth,
 be-

because the strings of their tongues are tyed vp : yet *dicere que nequeunt scribere insit amor*, seeming loue to the truth makes them loue what they cannot vtter, and may be tearmed *calamoboontes*, pen-preachers. I wish these who haue the voice of *Iacob* but indeed the hands of *Esau*, that as their tongue iustly cleaues to the roofo of their mouth, so they could not haue pen and paper to fight against their fathers, but their right hand also might forget her cunning. For certainly, as they of Athens said truly of their diuisions: *Auximus Philippum nostris dissensionibus*, so haue we strengthened the Pope and *Philips* faction by these our dissentions, and many (as said our wise *Salomon* and liuing Librarie) are drawne to be Papists by such factious behauiour :

g Homer. lib.1.
Iliad.

Ω πόποι ἡ μέγα πένθος ἀχαΐδα γαῖαν ἰκάνει.

Good Lord, it brings great sorrow to all Greekes, (said g Nestor of the strife betwixt *Agamemnon* and *Achilles*;) it causeth much grieffe to Gods Church, when sonnes fight against their fathers, greene heads against gray haire, and men of yesterday crosse antiquitie when veritie doth concurre.

Ἡ κεν γυνήσῃ Πρίαμος, Πριάμοιο τε παῖδες.

Ἄλλοι τε Τρῶες μέγα κέν κεχαρόμετο θυμῷ,

Εἰ σφῶϊν τάδε πάντα πυθόμετο μευαμενοὶ ἴν.

Truly king *Pryame* and his sonnes, the prince of darknesse and his children will laugh at it: and other Troians, our Romish enemies that trouble vs, will reioyce at it.

Contention (I graunt) may oft fall among Christs Saints and fellow-souldiers of one faith, as betweene *Paul* and *Barnabas*, *Act. 15.* betwixt *Paul* and *Peter*, *Gal. 2.* *Cyprian* and *Cornelius*, *Origen* and *African*, *Chrysostome* and *Theophilus* of Alexandria, *Epiphanius* and *Iohn* of Ierusalem, *Ruffinus* and *Ierome*, *Ierome* and *Austine*, *Austine* and *Simplicianus*, *Prosper* and *Hilarie*, *Gregorie* and *Eutychius* of Constantinople: but especially *Austine* and S. *Ierome*, who fought as hotly with their pennes, as euer did *Casar* and *Pompey* with their swords, as one speaketh: but see their challenge and combate each with other: ^h *Faxit Deus ut veritas ipsa nostrae disputationis elucescat*: God grant (said they) that the truth by our disputation may appeare: for if I be overcome

h Ierom Epist.
ad August. q.
Tres simul, &c.
Tom. 2.

come (saith *Ierome*) I shall ouercome in my brother *Austine*, and conquer mine error wherein I was entangled: for I seeke not mine owne prayse, but the glorie of Christ Iesus. But alas, when we write, like *Eschines* and *Demosthenes*, we write bitter things one against another: *Et nos discordes sumus sine ulla reconciliatio- ne, ut nunquam in unum conueniamus*, as ⁱ *Nazianzene* speaketh ⁱ *Orat. 2. de pace.* of such like. We are so stiffe in our opinions, that when we are perswaded of the truth, we cannot be perswaded to confesse it.

For which iarres, whether in matter of some doctrine, or manner of our discipline, if any Iesuite of *Philips* faction, as ^k *Bellarmino* doth vpbraide vs with rents and scismes among our selues: I may bandie it backe againe, and answer him as ⁱ *Demaratus* did *Philip* of Macedon, who asking him tauntingly: How do ye *Græcians* agree at Athens and Peloponnesus, when himselfe was fallen out with his wife and owne sonne: Indeed thou doest well (quoth he) *Philip* to enquire of our concord, *qui familiam tuam tanta patris seditione & dissensione laborare*, who hast so great discord & dissention at home in thine house. I may answer them with ^m *Nazianzene* asking in a like imputation: *Vbi sunt qui vulneribus sunt pleni, nobis verò cicatricis exhibent? qui pedum offensiones traducunt, quum ipsi pleno ruant casu? qui cæno sunt obuoluti, & propter maculas nostras exultant? qui trabem in oculis habent, & festucas nobis obijciunt?* Where are these fellowes, who are full of wounds, and vpbraide vs with scarres? which traduce vs for slipping, when themselves fall down headlong? which are couered with mire, and triumph at our spots? which see a mote in our eyes, and haue a beame in their owne? And though *Bellarmino* boast of their vnitie, that *They are brethren in one religion*, he put in a li too much, as that ⁿ *Printer*, who put out a *di* to such, made it *Carnales* for *Cardinales*, *Carnals* for *Cardinals*. For sith they haue Monkes, Nunnes, Eremites, Anchorites, Friars, blacke, white, gray, Augustines, Benedictines, Franciscans, Dominicans, Carthusians, Capouchians, Carmelites, euen an hundred Orders, as ^o one counteth their catalogue, which haue as many dissentions in their * *Papisme*, as euer had the *P* heathens in their Paganisme: *Et quot sunt sodalitia tot sunt factiones*, as ^q *Erasmus* well obserued, and

Orat. 2. de pace.

Plut. de adul. & amic. discord.

m Orat. 2. de Pace.

n Musc. loc. com. dominist. & Rainold. aduocat. ad Typog.

o Fox tom. 1. pag. 339.

** Fide Musc. loc. com. Marrania. p Fide August. lib. 13 de ciuit. Dei. cap. 41 q, Pacis quer.*

r Iud. 7. 22.

f Horat. lib. 2.
Sat. 3.

so many orders so many factions, so many men so many minds. We may thinke the Lord hath come downe to these builders of Babel and confounded their language, seeing he hath thus set euery mans sword (I meane tongue and pen) of these^r Madianites vpon his brother in the hoast. And I may answer the Iesuite with the^r Poet: *O maior tandem parcas insane minori*: hypocrite, first cast out the beame, the beame in thine owne eye, and then shalt thou see clearly to cast out the mote that is in ours.

z Euseb. lib. 2. de
uit. Const. ca 67.n Ezck. 37. 19.
22.

Wherefore seeing we all (to end this) like lines meet and consent in the center of religion, though not all in the circumference of opinion: this harmonie of minds in the matter of doctrine, should breed such a consort in the manner of discipline, that hencefoorth we should be all of one mind and one iudgement. Rather, seeing as good^r *Constantine* that great Emperor, exhorted *Arius* and *Alexander* to put away a foolish question that fired the Church: so our gracious Soueraigne like a blessed peace-maker, hath decided the difference of ceremonies indifferent: who as he hath ioyned the wood of Iuda and the wood of *Ioseph* in one tree by his happie succession, that they shall no more be two peoples, nor diuided hencefoorth into two kingdoms, as the^u Prophet speaketh: so hath he bene in these controuersies our peace, and made of two one, by breaking downe this partitiō wal: whose pacifying wisdom in that Conference, seemes to me like that counsell of *Constantine*. There is no cause offered you to strue about the greatest commandement in the Scripture, nor any new error of religion brought in: but ye all hold one & the same Creed of faith, so that ye may easily agree in one iudgement. Consider then whether it be meet, that for a light and vaine strife of words brethren should contend, and vnitie by our iarres, who strue for such trifles, shold pitifully be rent. *Popularia sunt ista, & puerili inscitia magis quam sacerdotum & prudentum hominum sapientie congruentia*. These strawes rather Laickes then Clericks, children then Church-men, idiots then Preachers, should stumble at. Sith then we haue one faith, and one iudgement of our religion, and lastly one decree of the law and discipline, this that hath bred so great contention, seeing

x Euseb. ibid.
cap 68.

ing it concerneth no great matter of our religion, there is no cause it should breed any disagreement in your minds. Sirs, ye are brethren, why do ye wrong one to another? Ioyne then hearts and hands against the common aduersarie of the truth. The *Wolfe* and the *Serpent*, because they haue a common *enemie* the *Eagle*, take truce with their mutuall enmitie, and combine their force: As *Herod* and *Pilate* of soes became friends when they ioyned against *Christ*. Though these be *conspiraciones non amicicie* as *Tully* speaketh: and seeing we haue not the *Eagle*, but the *prince of the ayre* for our aduersarie, *Ephes.* 2. 2. me thinkes it should vnite vs against the common foe of our faith. Seeing therefore ye are sworne fellow-souldiers in *one Baptisme*, continue knit together in one mind and one iudgement, fighting together through the *Gospel*; the rather, sith after we haue fought this good fight, there is laid vp for vs a crowne of victorie, which is

One hope of our vocation, that is, the riches of one glorious inheritance, *Ephes.* 1. 18. whereof we hope to be coheires. We are all here in this world, like the sonnes of *Israell* in *Egypt*, compalled with enemies on euery side, and are traouelling homeward to our heauenly Father in the promised land, let vs like fellow-citizens of that *πολιτῦμα*, and countymen of one kingdome, sticke fast together in a straunge land. Our *Ioseph* hath charged vs his brethren, *fall not out by the way*, fall not out in thought, word, or deed, by the way, about your victuals and prouision, about your sackes and your money, about your Inns and your lodgings, about baiting in this earthly pilgrimage. And if ye chaunce here to fall out, agree with your aduersarie quickly while ye are in the way, *Mat.* 5. 25. for seeing by many tribulations we must enter into this kingdome and hope of our calling, as the children of *Israell* went thorough fire and water into a wealthie place: let common daunger of this red sea vnite our hearts for a common hope of the hauen, that like fellow-swimmers we support one another through loue, and hold them vp that they sinke not. We reade of the *Harts*, that when they passe the sea to an Island for pasture, the strongest swimme foremost to beare vp on their hanches the heads of the

Plat. de soler. animal.

Luk. 23. 12.

Luk. 3. Offic.

7. and last link, One hope.

b Gen. 45. 24.

c Plin lib. 8. nat. hist. cap. 32.

d Lib 83. quest.
71. & Ser. 21.
de ver. Apost.
e In Psal. 129.
c. loco cit.

weaker, and when they are wearie, the hindmost sustaine them. Which louing nature of the Harts perchance *Salomon* meant, saith ^d *Austine*, *Prou. 5. 19.* where he calleth the Hind *amicissimam*, most friendly, or as the Hebrew, *ceruam amicitia*, the Hind or Hart of amitie. Such Harts, saith that ^e Father, (often applying this storie) should Christians be one to another, that while they passe these waters of affliction to their fortunate Island, and *Capê bonê Speranzê*, their Cape of good hope: *They which are strong ought to beare the infirmities of the weak,* and not to please themselues alone, *Rom. 15. 1.* They must beare one anothers burden of miserie, and so fulfill the law, *Gal. 6. 2.* though euery one must beare his owne burthen of transgression, *Verf. 5.* And then indeed as the Harts by mutuall supportance in common daunger safely attaine the hauen, and make not shipwrack in the sea, *Quia quasi nautis est illis charitas*, because charitie, as he speaketh, is their ship, their hope, their dread-nought, which conuoyeth them ouer. So we communicating our helpe in communitie of perill, shall in this shippe of charitie which supporteth all, arriue safe at heauen the hauen of this hope. For as the Church of God is semblable to ^f *Pauls* shippe, wherein we must saile to these Faire hauens, so must there be in this sea-fare, which ^g *Aristotle* requireth in euery shippe, *φιλία συμπλοσική*, the amitie of fellow-sailers: which common daunger hanging ouer them, as it did in *Jonahs* fellowes, Christs disciples, and *Pauls* mariners, should effect. And as their shippe, continued they friendly in it, would saue them all; but the boate were it kept in to it would loose all, *Act. 27. 31.* even so while we continue with one accord in the temple, the Church of God, tyed to the anker of this Hope, will saue vs all, and like the arke land vs on the mount of Armenia: but if any forsaking the ship and the fellowship we haue among our selues, as the manner of some is, shall flie into the cocke-boate of his priuate humor and spirit of singularitie, it endaungereth him to make shippe-wracke of faith and a good conscience. Wherefore as wisely did they in their course, who cut off the boate and let it fall away, lest the mariners leauing the shippe, should cause a wracke of the rest: so was it their wisdom of the spirit, who haue cut off

the

f Act. 27.

g Lib. 9. Ethic.
cap. 13.

the spirit of singularity, least many flying from the Church, should make shipwracke of faith and a good conscience.

Wherefore seeing the tenure of this Hope, and inheritance we hold *in capite* in our head Christ Iesus; surely as at his farewell he left vs here in peace, Peace I leaue with you, *John 14.* so vnlesse at his returne he find vs in peace, this Hope his peace he will not giue vnto vs. Peace I leaue with you, and if you keepe it till I come, my peace I giue vnto you. *Nec dum capaces estis* (saith

^b Bernard in his person) *interim relinquo vobis viam pacis, & tunc dabo patriam pacis.* Ye are not yet capable of the end of this hope,

h Ser. 4. in vigil. nat. Dom.

in the meane time I leaue you the way of peace, and after your journey wil giue you this Hope the country of peace. In the way to this hopefull inheritance, in the world ye shal haue affliction, but thē in me ye shal haue peace. Reioyce in the Lord (saith ^b Ber-

i Ibid.

nard) that here ye receiue the gifts of his left hand: but now I say againe reioyce, yea alway reioyce in the Lord, that then ye shall haue this hope and rewards of his right hand: for in his left hand is but riches, honor, and peace externall; but in his right hand is eternall peace and length of dayes, *Prou. 3. 16.* These be the two armes of the bridegroom (saith ^k he) wherein his hopeful spouse

k Ser. 4. de aduent. Dom.

resting, said of her husband, His left hand is vnder my head, and his right hand doth embrace me, *Can. 2. 6.* His left hand of peace externall was vnder her head, before his right hand of this Hope and eternall peace did embrace her. *Laeva quidem leuat, dextra*

suscipit (saith Bernard) *laeva medetur, & iustificat; dextra ample-*

titur & beatificat, in laeva eius merita, in dextra verò premia continentur: in dextra deliciae, in laeva sunt medicina. This is the reward of the right hand, which he bestoweth on them that kisse his left hand of peace: this is the hopefull inheritance and substance, which that father in the Gospell will deuide to his sonnes that are not at diuision. This is the countrey of good hope, which the Prince of peace in heauen wil giue to his spouse of peace in earth. In this mariage dinner indeed on earth, which is but a feast of *desponsation*, here oft wants wine of comfort & peace, and here is great store, euen sixe water pots of affliction: but in that mariage supper of the Lamb, which is the feast of *copulation*, when he shal take her to himself, the Bridegroom

will turne that water into wine, *Iohn 16, Ye now sorrow* (saith he) *but your sorrow shall be turned into ioy.*

O that the consideration of this country of peace wold draw and drag vs along the way of peace! O that we would reioyce againe and againe, I say reioyce on earth, in this hope of reioycing in the Lord alwayes in heauen! When he shall fill vs all with loue of all without iealousie of any, peace without dissention, and ioy without enuie and emulation. Where he shall fill *animam rationalem sapientia, concupiscibilem iustitia, irascibilem tranquillitate*, as *Bernard* speakes, all our vnderstandings with wisdome, all our wils with righteousnes, and all our affections with rest and tranquillitie. Where within vs al, the glorification of our selues; without vs, the association of his Saints; vnder vs, triumph ouer our enemies; aboue vs, the vision of our God and Father; ouer vs, his right hand of comfort; and round about vs, delectation of ioy and blessednesse, proceeding from the strongest loue of a father, and the strength of a God shall fill vs, and yet not satiate vs with ioy. For there shall be *satietas insatiabilis*, saith ¹*Austine*, they shall hunger and thirst when they are filled with righteousnessse. Lord shew vs thy father, and it sufficeth; for in his presence is the fulnesse of ioy. Or, Father shew vs thy right hand and it sufficeth, for at thy right hand there is pleasure for euermore. This is the inheritance of Hope which should linke coheires in loue: this is the peace of God, and good wil to men of peace on earth: this is the *nemo scit* in heauen, the ^m*hidden Manna*, that none knowes but he that tasteth it: this is the white stone, wherein is a name written which no man knowth, sauing he that receiueth it. These be the ⁿ things which eye hath not seene, nor eare hath not heard, nor euer mans heart could conceiue, which the God of peace hath prepared for his sonnes of peace. This is the light that none can approach vnto, and peace that passeth al vnderstanding, *Non vidit oculus lucem inaccessibilem, non audiat auris nec intelligat cor pacem incomprehensibilem*, saith *Bernard*. But why do I bring you some clusters to shew you of the fruite of this good land? Why do I labor with this lure of peace to call ye on in the way of peace? Why do I speake of the praise of peace (saith ^o *Austine*) which passeth all your vnderstanding,

1 Ser. 59. de Tem.

m Apoc. 2. 17.

n 2. Cor. 2.

o Isa Psal. 148.

standing, and is not possible for me to vtter? Let vs deferre the praise of peace, till we come to this Hope and country of peace: *Ibi eam planius laudabimus, ubi eam plenius habebimus. Si mihi tercentum lingua & centum ora darentur*, if I had the tongue of men and Angels to declare and speake of them, they are more then I am able to expresse. But truly glorious things are spoken of thee thou citie of God. Where is a citie, and the gates of it pearle, and the streetes of it gold, and the walles of it precious stones, and the temple in it the Almighty God, and the light of it the father of lights, and the Sun of it the Sun of righteousnes, & the vessels to it Kings of the earth, *Apoc. 21.* where is a riuier, the spring of it the throne of God, and the water of it water of life, and the banke soe it set with trees of life, *Apoc. 22.* where is the great supper of the Lambe, and the cheare of it fulnes of ioy: where is mirth, and the exercise of it singing: whose subiect is God: the quire, Angels: the dittie, praise: and the song, Alleluia. And beloued sonne of peace, when thy soule like the ^p Queene of Saba shall trauell to this new Ierusalem to see this *Salomons* wisdome and prince of peace (for behold a greater then *Salomon* is here) and his house, whose builder & maker is God, and the meate of his heavenly table, and the sitting of his seruants, and the order of his ministers: she will be astonied with admiration of his kingdome, and say vnto the King, It was a true word that I heard in mine owne land of thy glory & of thy wisdome, howbeit I beleueed not this report till I came and had seene it with mine eyes. I haue heard of thee by the hearing of the eare, ^p 1 King. 10. but now my eye seeth thee, and lo the one half was not told me, for thou hast more glorie, more wisdome and prosperitie, Iesus my Prince of peace, then I haue heard by report: happie are thy men, happie are these thy seruants which stand before thee and heare thy wisdome. This beloued brethren (which shal be the end of al) is our hope, which being such a country of peace, should perswade coheires in a strange countrey here to be at peace. This is new Ierusalem, the vision of peace, whither this *one God and Father* shal bring vs, whom he made *one bodie*, that its members might be knit by *one spirit*, to serue him *one Lord*, in *one faith*, through *one* baptisme; where the God of peace shal keepe

keepe sessions for eternall peace; where conscience shall be the clarke of peace, an Angell the crier of peace, Messias the Iudge of peace, Saints the Iury for peace, Innocent the verdict of peace; Come ye blessed of my Father, the oye of peace; and receiue the kingdome, the sentence of peace. To which country of peace, the Father of peace bring vs through his Son of peace, to whom with the holy Spirit, three in person, one in essence, immortall and onely wise God, be ascribed all honor, maiestie, glorie and dominion, now and for euer: And let all creatures say

Amen : Praise and glory, and wisdome, and thankses, and honour, and power, and might be vnto our God for euermore. Amen. *Apoc. 7. 12.*

Psalme. 122. 6. O pray for the peace of Ierusalem, let them prosper that loue thee.

7. Peace be within thy walles, and prosperitie within thy pallaces.

8. For my brethren and companions sake I will wish thee now prosperitie.



An



An Apologie, of the vse of Fathers, and Secular learning in Sermons.



N handling & perswading this Christiā vnion,
if I haue borrowed Iewels of the Egyptians,
and called secular learning to serue and waite
on her mistris Theologie; thinke not (good
Christian) that I feede thee with Onions and
Pepins of Egypt in stead of heauenly Manna;

or leaue the fountaine of liuing water, to dig cisternes that can
hold no water of life, as some humorists slaunder our maner of
preaching. While some in Athens, and mother of all learning,
with their blacke coale grime and besmeare the face of the
Muses, and make collation betweene the auncient Fathers
and moderne writers, as if the gleanings of *Ephraim* were bet-
ter then the vintage of *Abiezer*, *And what haue these done in
comparison of them?* Others in most famous places of this land,
edifie Gods people by preaching, or rather speaking against
learneder preaching of others then themselues can attaine vn-
to, so farre, that if they can find in their text but *Thus saith the
Lord*, they make the Lord speake against cleanly and learned
handling of his word, when thus the Lord hath not said. But
thus saith the Lord of such men, The Prophets prophesie lies
in my name, I haue not sent them, neither did I command the,
neither spake I thus vnto them; but they prophesie vnto you a
false vision, a lying diuination, and deceitfulnesse of their owne
hart, *saith the Lord, Ier. 14. 14.* and yet crie they at the crosse that
which crosseth *Paul*, and shall anone be shewed to be against
the crosse of Christ. *Others, not with their tongue alone, but
with their pens also haue ioyned in next ranke to Papistes,
Young wanton Diuines (as some, shall I say old want-diuiues?
tearime them) *in both Vniuersities, that stusse their Sermons with*

* A.W. Le 3. 12
on Iude.

* W. B. Ser. 3.
God wooing of
his Church

the quotations of Philosophers, Poets, and make ostentation of humane eloquence, and so preach themselves and not Christ Iesus. But of all other, faire to him * who condemneth all secular learning in the pulpit, in precept affirming, that *Arts, and Doctors, and Fathers and the tongues, in priuat study may be used, but not publikly in the pulpit by the testimonie of the Apostle, except against the Papists:* and yet in practise vseth arts, Philosophers, histories, Poets and tongues so oft in those sermons when no controuersy is in hand.

*Oportet mendacē
esse memorem.*

Thou knowest (gentle Reader) who should haue a good memory, least he breake downe with one hand of practise what he built with the other hand of precept. What edification was this to Gods people, to condemne the preaching of their fellow-labourers? as if we fed them with acornes and huskes in stead of bread, or brought our children a serpent for an egge, and a scorpion for a fish, when we bring humane learning as a knife, to deuide euery one their portion aright. It had shewed a good mind to haue spoken this onely to fellow-labourers, and not to their people: or haue spoken it to some, and not written it to all: or if they must needs write it, to haue spoken to vs in the Aramites language (I meane Latine) for we vnderstand it, and not haue talked with vs in the Iewish, in the English tongue, in the audience of the people that are on the wall, if they meant not hereby to disgrace our manner of preaching with the people.

For my part I haue reuised the auncient Fathers and late writers in this point, and finde not one among them all of this mind, that humanitie is vnlawfull in sermons, saue onely Zanchinus in his oration *de conseruando in Ecclesia puro puro Dei verbo*, set out after his death by his heires, and it may be was adulterated by some gatherers of his notes that foisted in this opinion of their owne.

The state of this foolish question (which they make) is, whether *Humanitie* .i. any thing beside the wordes of Scripture; whether of Ecclesiasticall writers, as Fathers, Doctours, and Schoolemen; or prophane writers, as Philosophers, Poets, and Historians *be lawfull, quoad esse* or *quoad gradum*, at all, as some denie, or onely against aduersaries, as some hold, in sermons academically or popular.

The Obiections against it, which I haue heard or seene, are three-fold: 1. from Scriptures: 2. reasons: 3. Ecclesiasticall writers.

1. Ob. Christs voice onely should be heard in his Church, *Ioh. 10.* The sheepe heare his voice and follow him, for they know his voice; and they wil not follow a stranger, but they flie from him, for they know not the voice of strangers: Therefore Ethnicke learning, which is not his voice, but the voice of strangers must not be heard in sermons.

1. Resp. Our Sauour by his voice meaneth all truth agreeable to his will. *Christi vox est quicquid verum est* (saith^a *Bucer*) *quicquid recte aliquid precipit, eam vndemq; sonnerit, exaudiamus atq; sequamur*, Whatsoever is truth, whatsoever commaundeth any right, is Christs voice, from whencesoever he shall sound it, let vs both heare and follow it. And therefore all truth in the heathens being a part of Christs voice, and a portion of his law (as that writer well proueth), this place rather includeth then excludeth humanitie in Sermons.

^a *Explicat. in Psal. 1. 6.*

2. By the voice of strangers, he meaneth false doctrine of deceiuers, whom he termeth *theeues* and *robbers*, *vers. 8.* and from their voice, whether they be Ecclesiasticall or prophane writers, must we not speake, *1. Tim. 1. 3.* *Command them that they teach none other doctrine*, saith his Apostle. And if any teach otherwise, and consenteth not to the wholesome words of Christ, and to the doctrine which is according to godlinesse, he is puffed vp and knoweth nothing, from such separate thy selfe. *1. Tim. 6. 3.*

3. Christ alone was still heard in *Pauls* preaching, *2. Cor. 4. 5.* *2. Cor. 1. 3.* and therefore when he cited truth out of a Poet, *Tu. 1. 12.* And he giueth the reason, both why he alleaged it, and why it should be beleeued as Christs voice, *vers. 13.* *Hoc testimonium verum est*, this testimony is true, though *Callimachus* was a most lying & fabulous Poet in the rest, as some truly obserue. Wherefore seeing truth in the mouth of *Balaams* Ass is from God, and all true sayings of the heathens from the holy Ghost, as^b *Caluin* and^c *P. Martyr* witnes, this place rather admits then dismisseth secular learning from sermons, seeing it is from the holy Ghost, and a sound of his voice, though not so speciall as his word.

^b *Coment. in 1. Cor. 1. 17.*
^c *In eundem locum.*

2. *Ob.* The Scripture of it selfe is sufficient to saluation, and is able to make the man of God absolute, and perfect vnto all good workes, *2.Tim. 3. 16.* therefore secular learning is needlesse, the alleaging whereof iniureth the Scripture as if it were not sufficient. Therefore neither needeth it, nor must it be cited in Sermons.

1. *Resp.* Although the Scripture affoord Gods steward sufficient food for his household of faith, *Luk. 15. 17.* *They haue meate enough:* yet must he deuide this bread aright to euery one their *dimensum* and due portion, *2.Tim. 2. 15.* which without the knife of secular learning and helpe of other Writers he can not do aright, as anone shall be shewed more at large. Wherefore this reason is not sound to exclude it from Sermons.

2. S. Paule wronged not the sufficiencie of the Scripture, when he quoted secular Writers and Poets which he had read, *Act. 17. 1. Cor. 15. Tit. 1.* To conuince Atheists he was faine to appeale vnto the heathens for witnesse. To perswade Epicures of the resurrection, he vrgeth naturall reason, of seed in the ground, from Astronomie of starres in the skie, *1. Cor. 15.* and thought this the best way of preaching. And how can we in popular Sermons not onely conuince Papisme of error, but Atheisme which now pipeth in the thoughts of too many, of irreligion, without it? What better weapons can we vie in these things, then take in our mouth *Philip Mornay* of the truncesse of Christian religion? How can a teacher perswade a naturall man better, that the soule is immortall, then with *Zanchius* out of naturall reason, laid downe by *Aristotle* and other Philosophers? Wherefore seeing neither the citing of Doctors, Fathers, Schoolemen, Cōmenters, nor prophane Writers, for opening the Scripture, and giuing the sence, nor for confuting of naturall men by reason, maketh the Scripture vn sufficient: this reason is not sufficient to exclude it from Academicall or popular Sermons.

3. *Ob.* Thou shalt not plow with an Oxe and an Asse together, nor sow thy field with diuers kinds of seedes, *Dent. 22. 9.* that is, as Philosophers could teach vs: *Non est de vno genere discipline transeundum in aliud:* We must not confound Philosophie

phie with Theologie, or *Aristotle* with Christ. For which *Ierom* taxed *Eustochium*, saying, What communion hath light with darknesse? what concord Christ with Belial? what agreement the temple of God with idols? *Quid Horatio & Psalterio? Virgilio & Euangelistis? Ciceroni & Apostolis?* wherefore come out from among and separate your selues. Or as *Tertullian* speaketh: *Quid Athenis & Ierosolymis? Quid Academic & Ecclesie? Quid Hæreticis & Christianis? Nostra insinutio de porticu Salomonis est: viderint, qui Stoicum, & Platonicum, & Dialecticum Christianis præstulerunt.* The beleeuers hath no part with the infidell, Diuinitie must not be vnequally yoked with humanitie, nor an Oxe with an Asse: therefore away with humanitie out of Sermons,

*Præscript. aduers.
Hæretic.*

1. *Resp.* That law in the old, the Apostle expounds well in the new Testament, 2. Cor. 6. No fellowship should righteousnesse haue with vnrightheousnesse, nor any communion light with darknesse. And so secular learning which is darknesse, and descended not from the father of lights, but ascended rather from the bottomlesse pit, should not be brought to the Scripture, but to be reprobued of the light. Yet when it is true, he that commaunded the light to shine out of darknesse, maketh (as the Psalmist speakes) this darknesse to be light.

Wherefore if the Asse will know his masters crib, (for I must answer this brutish reason in it owne kind) this beast (as one wel notes) may like *Balaams* asse, be taught to speake to good purpose: and as an Asse caried a false Prophet then, so may it now carrie Christ, as once one did *Isis*, and speaking with mans, or rather Gods voice, forbid the foolishnes of a Prophet: whence reuerence secular learning as the people did him, with *Nontili*, sed religioni, not for it selfe, but for Gods truth that it caryeth. And when *Cesaris effigiem quislibet assis habet*, any farthing of their coyne beareth Gods image and superscription of truth, we bring it vnto God to whome it belongeth, and cast it (though but a farthing) into the treasure of the Lord. And therefore seeing it may bring Christians to his Church, as the Asse caried Christ to the temple, I say to all Preachers as spake he to his disciples: Go ye to Bethphage, go to Poets, Historians, and

Philosophers, and there shall ye find an Asse tyed and her colt, loose them and bring them hither, for the Lord hath neede of them.

4. *Ob.* *Moses* though learned in all the wisdom of the Egyptians, yet preached he nought to the people, but from the mouth of the Lord. The Prophets, though filled with knowledge, yet prophesied they not of any priuate motion, or by the will of man, but spake onely as they were moued by the holy Ghost, *2. Pet. 1. 21.* Yea euen *Balaam* durst not for an house full of gold go beyond the word of the Lord to say more or lesse, *Num. 22. 18.* Christ himselfe preached nothing but what he receiued from his father, *Ioh. 12. 49. 50.* and charged his Apostles to preach whatsoeuer he commanded them, & nought else, *Mat. 28. 20.* therefore his sent-ones and messengers may preach nothing but his word.

1. *Resp.* By this reason no Preacher may speake a sentence in his Sermon, which is not immediately the Scripture, according to matter, forme, and words: and shall we so condemne all the men of God, preaching since the Apostles times? Nay, out of thine owne mouth will I iudge thee, ô euill seruant and slouthfull: For what shall we thinke then of our talking Preachers, who speake most of their owne braine, and in many sentences speake often neither Scripture, nor scant good reason to their people?

2 By this reason, they may not alleage *Caluins* exposition, vnlesse they will make him the thirteenth Apostle, and hath his Comments by diuine inspiration, as had the Apostles. Nay, this excludeth Fathers, Doctors, and Schoolemen out of our Sermons, when we dispute against the Papists.

3 Who knoweth whether these holy men of God vsed not secular learning in their Sermons as well as Saint *Paul*? Their Prophecies that we haue, are but generall notes, and *summa capita* of their Sermons, as the Learned obserue. And yet S. *Ambrorse Lib. 3. de fide, cap. 1.* dare auouch, that euen in these generall notes of their Sermons, the Prophets haue relation to poetical stories, And Saint *Ierome, Epist. ad Rom.* auoucheth it of both, saying: *Quis nesciat & in Mose & in Prophetarum vo-*

lumi-

e Prophetia suis mos, postquam inissi erant aliquid populo nunciare, paucis summis rerum cōplecti, & valius templi presigere, ait Caluin. prefat. in Esa. & Comments. in cap. 8. 1. & in Aba. 2. 2. Solebāt Prophetæ ex more suarum concionū argumenta & præcipua capita scripto comprehensa publicè legenda proponere, ait Guale. homi. 5. in Aba. 2. 2. Sic Danæus prolegom. in 12. Prophet. cap. 12. & Sohn. lib. 1. de verb. Dei. Pnde fit, ut partes librorum Prophetarum interiti non satū coherere videantur. De quo Origen. lib. 1. in Canticū cant. & Ierona. in Ierem. 21. & alibi annotauit.

luminibus, quædam assumpta de Gentilium libris: Who can be ignorant, that in *Moses* and the Prophets, some things are taken out of the bookes of the Gentiles?

For the Apostles, though in their Epistles to particular Churches, none (*saue Saint Paule*) cite humanitie, yet who can shew that in their popular Sermons to the Gentiles throughout the whole world, they alleaged not truth out of Poets, Philosophers, and Historians, seeing Christ promised them, that his spirit should leade them, not onely into truth, but in *omnem veritatem*, into all truth? *Ioh. 16. 13.*

4 Though neither did, as in shewing vs the immediat will of God, and laying downe the grounds of faith, it was not so conuenient to mixe it with mens precepts: yet in expounding this will, in explaining the sence of words and phrase of speech, in declaring the nature of birds, beasts, and stones, &c. to which they allude, we cannot cut the word aright, without the vse of Grammarians in the proprietie & acceptation of words: without helpe of Logicians in distinguishing ambiguities: without ayde of Rhetoricians in following precepts and rules of speech to perswade: without helpe of Historiographers to calculate times: of naturall Philosophie, to scan causes and their effects: Geometrie, to find sites and situations, and such like. Wherefore though they onely spake immediatly from the Lord in declaring his will, yet can we not without these helps, expound it fully to euery mans conceipt. *Moses* receiued the law from the Lord at mount Sinai: bringeth he nought else to expound it to Israel? The Prophets explaine *Moses pentateuch*: bring they nought else to declare it to the Iewes? Christ and his Apostles explaine the Prophets: did not the holy Spirit cause them to bring Allegories, Tropes, Parables, and Similitudes, with many other things, which are not in the Prophets to expound them? And how can we silly ones of our selues, open all the meanings of all these, shew the nature of things to which they allude, note the right acceptatiõ of words which are ambiguous, find out the distance of places which they insinuate, and such like, without Philosophers, Poets, Historians, who haue truly declared them at large? The reason then followeth not,
The

The Prophets and Apostles in laying downe the will of God and grounds of faith, spake nothing but what they receiued immediately from the Lord; therefore Preachers in further opening of this will, may not bring any truth from writers to expound it, or make it more plaine to the ignorant. Why then are any expositions of commenters alledged? why do we open it by our own discourse, ranging one sentence beyond the very words of the word? but onely because they and we speake that which consenteth with the doctrine of faith? And why is it not as good from Philosophers, Poets and Historians, as from our owne braine, when it sutesh with truth of the word, and is according to the analogie of faith.

5. Other reasons kept the Prophets and Apostles from al-
 leading Secular learning to their people, which restraine not
 vs Christians, First there were few or no secular writers before
Moses wrote, as witnessed ^f *Iosephus* with others, therefore he
 could not cite any. And yet being learned in all the wisdom of
 Egypt, see how in his books, especially *Genesis*, Philosophie, A-
 stronomie, Geographie, Arithmetike, Historiographie, and the
 liberal Arts shew themselves: without the axiomes, maxims and
 principles wherof, we see commentators cannot fully expound
 him. And how then can we deuide that word aright, and search
 his scriptures to the bottome, as we are commaunded *Iohn 5.*
 without these helps afforded vs from the Lord? Secondly for
 the Prophets, for Christ and his Apostles, to what end should
 they haue alleaged any learning of the prophane Gentils to the
 Iewes, who hated them extreamely? They abhorred their com-
 panie, and would not meddle with them, *Iohn 4.9.* much more
 would they detest their doctrine, according to that law, *Deut. 7.*
 They thought it pollution to eate of their meate, *Acts 11.3.*
 much more to tast of their learning. They thought it pollution
 to admit their persons into their Temple, *Acts 21.28.29.* and
 made them stand without as strangers, *Luke 18.13.* much lesse
 would they admit their doctrine into their hearts, though they
 heard it with their eares. And yet *Paul* being taught by *Garna-
 liel*, and skilfull in secular learning, thought it fit to cite it to the
 Gentiles, who he knew would receiue and beleue it, which for
 the

f Lib 1. contra
 Appion.

g Ioseph lib. 2.
 contra Appion.

the contrary reason he would not do to the Jewes. Wherefore sith neither this reason hindreth vs, for God hath giuen vs these helpes to explaine and contestate to his word: and seeing we learne these heathen authors from our youth, to informe our vnderstandings, and reforme our wils, and know them to be truth from the Lord, who is the author of al truth, we may more lawfully vse them for opening of his word when we find them agreeable thereunto.

5. *Ob.* Yea but *Ieremie* (chap. 14. 14) counts them false Prophets, who spake any thing which they had not from the Lord, but prophesied their owne vision, vanitie, and deceitfulnesse of their owne heart. And chap. 23. 21, They prophesied (saith the Lord) when I spake not vnto them. But if they had stood in my counsel, they would haue declared my words vnto my people, and not haue prophesied the deceit of their owne heart. They thinke to cause my people to forget my name by their dreames, which they tel euery man to his neighbour. The Prophet that hath a dreame, let him tell a dreame; and he that hath my word, let him speake my word faithfully. What is the chaffe to the wheate, saith the Lord? *Ergo* they are false teachers, who speake from any but the Lord in his reuealed word.

1. *Resp.* This place toucheth them most, who in a priuate spirit of singularity, refusing all other mens writings, open and preach his word, presumptuously relying wholly on their owne iudgement, and so make the Scripture *propria explicationis*, condemned by the Apostle 2. *Pet.* 1. 20. It toucheth not them, who follow the iudgement of Gods Church, & conduct of that spirit which animateth the whole bodie of Christ, the true expositions of Fathers, commentators, and grather truth dispersed among the heathens, seeing the truth in al these is onely from the Lord.

2. *Ieremie* reprooueth them who spake that which was not from the Lord: but all truth in secular writers being frō the holy Ghost, euen from the Lord, as anone shall be shewed, this place rather is for it then against it. He counts them false Prophets, because they spake their own vision that was falshood, as he after expounds it vers. 26. 27. and mixed their lies with his truth,

as chaffe with wheate; as the auncient and moderne both expound it. And if any preach falshood out of secular writers, this place checketh his teaching: if truth sutable to the rule and square of Gods word, he speaketh frō the Lord, who is author of all truth, as in my next answer shall be shewed. Wherefore as the Apostle prophesied of these latter times, that some should so farre giue heed vnto spirits of errour, and doctrine of diuels, that they wold command to abstaine from some kind of meates, *1.Tim.4.* so may I say of them that forbid vs the lawfull vse of prophane writers; which God hath giuen to be receiued with thanksgiuing of them that beleene and know the truth. For as euery creature of God; so euery truth frō God is good, and nothing of it ought to be refused if it be receiued with thanksgiuing, for it is sanctified by the word of God and prayer.

6.Ob. Yea but Saint Paul chargeth every Minister, *μὴ ἐπιδοιδασκαλεῖν, 1.Tim.1.3.* that he teach none other doctrine, but keepe the patterne of wholesome words which we haue of Saint Paul, *2.Tim.1.13.* And if any man speake in the pulpit, let him speake as the words of God, *1.Pet.4.* Therefore neither may we speake any other thing, nor otherwise, then is in the word, which is to adulterate, and like hucksters, to mingle it with huaine deuices. *2.Cor.4.*

1.Resp. By *ἐπιδοιδασκαλεῖν*, the Apostle meaneth teaching otherwise then agreeth with truth and analogie of faith in the scriptures, as he expounds himselfe, *1.Tim.6.3. εἴ τις ἐπιδοιδασκαλεῖ, καὶ μὴ πρὸς ἐρχεται ὑγιαίνουσι λόγοις, &c.* If any man teach otherwise, and consenteth not to the wholesome words of our Lord Iesus Christ, and to the doctrine which is according to godlinesse: and no secular learning which consenteth not to Gods word, may we bring, I confesse.

2. These places (if they marke them) make most for the vse of secular learning in sermons: for the Apostle forbidding to teach any other doctrine then consenteth to Gods word, implieth, that we may bring *ab extrinseco*, whatsoeuer is consonant thereunto. He saith not, If any man preach any other thing then the scripture; but if he preach any other thing, and consenteth not to the doctrine of godlinesse. If he meant, our doctrine should be

nought

nought but scripture, why willes he it to consent thereunto? He bids vs keepe the *patterne* of the wholefome word, therefore allowes he to vse whatfoeuer truth is consonant to that pattern. He saith not, Keepe the wholefome word, and speake nothing else; but keepe *ὑποτυπωσιν*, the patterne, whereto all doctrines must accord. We must vse it as a samplar of truth: how is it a samplar and patterne if we bring nought else but it selfe? Neither saith he: If any speake, let him speake the words of God and nought else, but *sicut loquatur*, let him speake as the words of God, that is, *secundum analogiam fidei*, according to the measure, proportion and analogie of faith in the word, *Rom. 12.*

3. Wherefore the Apostle here alloweth Preachers to bring all truth whatfoeuer agreeth with the word of truth, and consenteth to the doctrine of Christ.

7. *Ob.* Christ sent me to preach the Gospell, not with *wisdom of words*, least the crosse of Christ should be made of none effect, saith *Paul 1. Cor. 1. 17.* And I brethren when I came to you, came not with excellencie of words, or of wisdom, neither stood my speech and my preaching in the intising speech of mans wisdom, but in the plaine euidence of the spirit and of power, that your faith should not be in the wisdom of men, but in the power of God, *1. Corin. 2. 1. 4. 5.* Therefore all mans wisdom of secular learning and pleasant eloquence should be abandoned in the lips of the Preacher. And this place is their *Achilles* that kills vs, as they thinke.

1. *Resf.* *Hic locus placet crassis istis theologis, qui sibi in caelo videntur esse, quod procul absint ab omni eloquentia:* This place indeed (saith *Erasmus*) pleaseth these grosse-pated Diuines, who thinke themselves in heauen because they are farre from all eloquence. *Qui sua ignorantie patrocinantur sentiunt Paulum hic damnaſſe Rhetoricam eloquentiam, exquisita & selecta verba. sermonem mundum & tersum didacticam docendi rationem, humanā sapientiam suam in gradu consistentem:* They who patronage their ignorance saith *Pomeranus* on these words, thinke *Paul* here condemned Rhetorical eloquence, exquisite and choise words, fine and cleanly speech, and humane wisdom of words in it owne measure and degree. *Hoc loco abutuntur nonnulli contra*

b. Schol. in Terent. epi. ad Pamphilum

i Prole loc. 151
eruditione mun-
dantur in mi-
nistrio Evangelij
ferri debent.

bonas literas, ut barbariem & ruditatem defendant tanquam rem Evangelio congruentem: eruditionem verò & studium politioris sermonis in ministro minime ferendum esse censent, saith *Aretius*, discussing this question and answering this place. This place they abuse (say these three learned men) to pratronize their barbarous ignorance and rudenesse in preaching.

Shall I answer them with the auncient Fathers on this point? No, it were in vaine: they are not ashamed to proclaime in Athens and care of all learning, *Nos non curamus quid dicunt Patres*, we care not whatsoeuer the Fathers say. Wherefore seeing instead of the Fathers they haue children, whom they make Princes in all lands, I will answer them with *Caluin*, *P. Martyr*, *Aretius*, *Hemingsius* and *Gualther* on these words.

” To begin with the chiefeſt and firſt. Here two questions ariſe,
” ſaith *Caluin* on this place; one, whether *Paul* here condemneth
” wholly the wiſedome of words as aduerſary to Chriſt? No, ſaith
” he, *à ratione valdè diſſentaneum eſt*, It is very diſſonant from rea-
” ſon, that Saint *Paul* ſhould condemne thoſe arts, which is eui-
” dent, are the excellent giſtſ of God, wherby as with inſtruments
” men are helped to good uſes. The arts, as they are not ſuperſti-
” tious, but containe ſolide learning: ſo no doubt they came from
” the holy Ghoſt, and the profite that comineth by them muſt be
” aſcribed to none but the Lord. This therefore that *Paul* here
” ſpeaketh, muſt not be taken in *contumeliam artiũ*, to diſgrace the
” arts, as if they were repugnant to pietie. This *Caluin* on the firſt
” queſtion, that the Apoſtle ſpeaketh nought in this place againſt
” the arts and ſecular learning, or wiſdome of words in the pulpit.

A ſecond queſtion he propoſeth, whether *Paul* meaneth
” there is ſo perpetuall contrarietie and iarre betweene the do-
”ctrine of the Goſpell and eloquence, that they cannot ſtand to-
” gether, and that the preaching of the Goſpell is contaminated,
” *ſiquis ad eam ornandam eloquentiæ color adhibeatur*, for the Apo-
” ſtle ſaith, the croſſe of Chriſt is made of none effect, if any
” wiſdome of words be adioyned. I answer (ſaith he) we muſt
” conſider to whom *Paul* here ſpake, namely to the Corinthians,
” whoſe eares itched with a fooliſh deſire of magniloquence. Be-
” fore other therefore were they to be called back to the humility
of

of the crosse, that they might learne to embrace nakedly Christ,,
and simply the Gospell without deceit, and therefore came he,,
not to them in the wisdom of words.

But what (saith he) if any now *Paulo nitidius differendo Evan-*,
gely doctrinam eloquentia illustret? by preaching more elegantly,,
then Saint Paul beautifieth the Gospell with eloquence and,,
wisdom of words? is he therefore to be refused, as if he con-,,
taminated it, or obscured the glory of Christ? I answer first (saith,,
Caluin) *Eloquentiam nihil pugnare cum simplicitate Evangelij,*,
that eloquence is no way against the simplicitie of the Gospell,,
which without disdain not onely yeelds to it, but subiecteth it,,
selfe, and like an handmaid serues and waites on her mistresse.,,
For as *Ausline* speaketh: He who gaue vs Peter a fisherman,,
gaue vs also Cyprian a Rhetorician, whereby he signifieth that,,
both are of God: howsoever the one which in dignitie was,,
much superior, was destitute of all grace of speech: the other,,
who sitteth at his feet, excelled in eloquence. His conclusion,,
is, This eloquence therefore is not to be condemned nor aban-,,
doned, which aymeth not at this, to hold Christians in the out-,,
ward colour of words, that it may inebriate their eares with,,
vaine oblectation and delight, but that it may bring vs by,,
perswasion to receiue the simplicitie of the Gospell: *Vt denique*,
tanquam praconis officio fungatur, ad comparandam piscatoribus il-,
lis & idiotis audientiam: That like a Cryer it may get those Idi-,,
ots and fishermen audience, *qui nihil prater spiritus energiam*,
gratia habent, who haue no grace of speech to perswade, but,,
onely the power and efficacie of the spirit. The summe of his,,
answer is, that this place is no cloake for the rude and illiterate
preaching of any, seeing *Paule* speakes nought here against the
vse of good arts in Sermons, as if they were repugnant to pie-
tie. 2. That he spake but this to taxe the itching eares of the Co-
rinthians, who thirsted after nought but eloquence in their prea-
chers: for which cause he preached to them onely in simplicitie
of words to bring them backe from that humor. 3. That a Mi-
nister may lawfully, yea must necessarily *nitidius Paulo differere,*
preach more eloquently then *Paule*, that his eloquence like a
cryer or perswader, may allure auditors to the simplicitie of the

Gospell, and get audience to those fishermen and idiots, who haue no grace of perswading, but from the efficacie of the spirit. What should I cite the rest, *Plato est instar omnium* to these men, *Hemingius* on this place iumpeth with *Caluins* exposition, resoluing, that a Preacher may adorne and beautifie the Gospell, *nitidiori sermone Paulo*, with more enticing speech of mans wisdom, with wisdom of words, and a more polished stile then *Saint Paulus*. *Licet quidem omni eloquentia gratia illustrare Euangelium*: It is lawfull (saith he) to illustrate and garnish the Gospell with al grace of eloquence, so that men be not made drunk with vaine delight of words. And in fine he aduiseeth vs in what part of our Sermon we should vse it, *præstat*, it is best to vse plainnesse and simplicitie in teaching, grandiloquence and eloquence in exhorting and confuting.

Peter Martyr agreeing with both their expositions, giues two good lessons, one to learned Preachers, that although in preaching the Gospell they be decked with these good arts, yet they trust not in them. Another to illiterate and rude speakers: *Neque prætextu sermonis impolitiore diuinarum Scripturarum committere debent Ecclesiastici homines, ut de industria puideloquantur*. Ministers and Ecclesiasticall men must not of purpose speake rudely vnder this pretence, that the Scriptures stile is not so eloquent.

Gualther is of the same iudgement on this place, and *Aretius* in his cited Problemes answereth this place so largely, that I cannot cite him.

The reasons why the Apostles vsed not, nor needed eloquence, and why for vs it is more necessarie, are these out of *P. Martyr*. First, perfect Rhetoricke was so rare a thing, (as *Tully* prescribed an Orator, that none could attaine,) that Christ at first publishing of his Gospell chose not so rare, hard and laborious a meanes, because he had need of many who could not easily be found, and when afterward they came, he refused them not, saith *Chrysostome*.

2 It had bene suspitious, to haue perswaded this new doctrine (as it seemed) by wisdom of words, enticing speech of Orators, Philosophers, Poets, and coloured eloquence, lest the

the hearers should report, they were allured by enticing speech to belecue it, and not forced by the spirit: but we knowing it to be true, and beleueing it to be of God, want onely eloquent preaching it to perswade vs obedience, and to allure vs to follow it in our liues, which cannot be effected without grace of speech, and power from aboue, as^k *Origen* obserues.

3 The spirit wherewith they were inspired, was more powerfull in them, then it is in vs: *Paul* spake in the euidence of the spirit, *1. Cor. 2.* and therefore as^l *Erasmus* well obserueth: *Quoniam non omnibus, forte etiam nullis ea donorum ubertas obtingit à spiritu quæ Apostolis, nulla fuerit impietas quod donis illius diminutum est, supplere disciplinarum adminiculis.* Seeing few or none haue that power and gifts of the spirit that the Apostles had, it is not amisse to supply that defect with eloquence and the arts.

4 God gaue them power to worke miracles, and when they preached the Lord wrought with them, and confirmed and perswaded their word with signes that followed, *Mark. 16. 20.* God himselfe bare witness to their preaching both with signes and wonders, and with diuerse miracles and gifts of the holy Ghost according to his owne will, *Heb. 2. 4.* And therefore needed they not in eloquence, because their preaching was with power of doing miracles, *1. Cor. 2.* as *Theophylact* and *Chrysostom* obserue. Which power to perswade seeing we want, with those other extraordinarie gifts, *1. Cor. 12. Maioribus descendi viribus opus est,* saith^m *Augustine*, *Et quæcunque valuit ad commonendos animos sunt necessariæ.*

5 It was meet, rude and illiterate men should first plant the Gospell, a new and strange doctrine to the Iewes, that such weake things confounding the mightie, and foolish things the wise, it might appeare to be the finger of God, and worke of his hands: and therefore was it so maruellous in their eyes, as we see, *Act. 2. 7. Act. 4. 13.* But for vs, *id explodendum est,* (saith *Peterⁿ Martyr*) *quod multi falsò arbiuantur:* They are to be hissed at who falsly thinke, that *Paul* or the Gospell doth tollere aut debilitare, either take away or lessen this wisdom of the world. It is not condemned of the Apostle, but in that the false

k Nequaquam per se satum valet quod dicitur, (et si de se sic verum sit & fide dignissimum) ut humanas animas queat instruere, nisi diuinitus virtus diuinitus accesserit, & dictu gratia afflorescat, que utique nec sine Deo huius trahitur qui ad aliorum profectum inquiruntur. Lib. 6. contr. Celsum l. Lib. 2. de ratione.

^m Lib. 4. de doctr. Chrift. cap. 40.

ⁿ Commens in 1. Cor. 2. 6.

Apo-

„ Apostles so mingled it with religion, that they left Christ, troubled the Church with scisme, *eig³ primas darent & summam iudiciij de pietate*, and preferred it before the doctrine of the Gospell, making it the chiefeſt Iudge and Vmpier in matters of faith, which none in this Church doth, I am ſure. The ſumme of his answer is, that although Christ for good reasons vsed not then this externall eloquence in firſt planting the Gospell, yet refuseth he it not when it commeth, as we ſee in all ages. For

• Homil. 3. in 1.
Cor. 1.

as ° *Chryſoſtome* well noteth on this place which they vrge, He who at firſt needed not learned men, if afterward he tooke them to preach, it was *quoniam noluit ullam facere differentiam*, because he would not make any difference of either, and afterward when they came he refused them not.

p Homil. 15. in
Gen. 45. & 46.

q Lib. 4. de doc.
Christ. cap. 6.
r Lib. 3. confes.
cap. 5.

Secondly, whereas they pleade, the impoliſhed and rude ſtile of the Scripture for a cloake of their homely, if not barbarous ſpeaking; they build vpon a falſe ground. It is not ſo naked as they thinke, nor ſo incult as their manner of teaching. It appeareth, (ſaith P *Origen*) *Scripturam diuinam, non (vt plurimis videtur) inerudito & agreſti ſermone compoſitam eſſe, ſed ſecundum diſciplinam diuina eruditionis aptatam*. No, ſaith ⁊ *Auſtine*, (though he confeſſeth, at firſt he was offended with the ſimple ſtile of the Scripture) from his owne knowledge and experimentall reading: *Vbi eos intelligo, non ſolum nihil eis ſapientius, verum etiam nihil eloquentius mihi videri poteſt, & audeo dicere, omnes, qui recte intelligunt quod illi loquuntur, poſſem quidem ſi vacaret, omnes virtutes & ornamenta eloquentia oſtendere in Scripturis*. And in the next Chapter, he ſheweth by many examples, how euen in the Apoſtles writings (which in the iudgement of all men come farre ſhort of the Prophets in this point) eloquence is a perpetuall companion of wiſedome. For prooſe whereof, he referreth vs to the firſt Chapter to the Romaines, ver. 3. 4. 5. to the whole eighth Chapter, which is a whole chapter of Tropes and Figures: as alſo to 2. *Corin.* 11. 16. to the end. And though we ſay not (ſaith he) this Apoſtle followed the precepts of eloquence, yet deny we not, that eloquence followed his wiſedome as a maide on her miſtreſſe. *Comes ſapientia, dux eloquentia*, eloquence was a companion of his wiſedome,

f Cap. 7. lib 4.
de doct. Chriſt.

dome, and his wisdom a guide to his eloquence: *Illam sequens, istam precedens, & sequentem non respuens*. No, the Scripture is generally most eloquent in the structure, in the text and web, and no lesse elegant in the style and phrase of words. For the structure of it, [†] *Illyricus* sheweth, all figures, tropes, and schemes of Orators and prophane Rhetoricians to be in greater abundance in Scripture, then in any secular Writer whatsoever. Yea he avoucheth from his owne reading, that he finds it as eloquent in style, as most elegant Poets and secular Authors that euer wrote, and doth equalize it in eloquence of forme or frame and in elegancie of style with *Homer*, *Pindarus*, or any other, as by manifold collation he doth exemplifie and shew: let any man reade his first Tract *De stylo sacr. literarum*, and trust his owne eyes.

† Tract. 4. de Trop. & schem. sacr. liter.

^u *Hyperius* finds no lesse, *Omnes veneres, lepores, lauticias sermonis, numerosam compositionem, vocum harmoniam, & uniuersum apparatus, qui ex dicendi differendiq; artibus peti solet, in sacris literis densim confertimque* (testem habeo *Ieronymum*) *licet inuenire*: especially in the originall tongue wherein they spake or wrote. For though these penmen of the diuine bookes, saith ^{*} *Ambrose*, wrote not according to art, but grace aboue art, yet they who first wrote of art, found it first in them, and tooke their precepts and rules of Rhetoricke and Oratorie out of them.

u Lib. 1. de rat. stud. Theolog. cap. 9.

* Lib. 8. Epist. 63. Epist.

Rupertus, by many instances out of it sheweth, that all kind and parts of Rhetoricke are fully contained in the Sermons of the Prophets and Apostles, which because he so largely declareth, I referre thee vnto him, or vnto Saint *Austin*, lib. 4. de doct. *Christiana*, where learnedly and largely he proueth this point. Wherefore we plainly see, that although the mistresse Theologie like the Kings daughter, be all glorious within, in her matter, in spirit, and sence: yet is her raiment also of needle worke: and the other arts, the virgins that be her fellowes and followers, and haue decked her, may beare her company, and be brought into the kings pallace and house of God.

Paulinus indeed, as ^y *Ierome* relateth, was offended with the simplicitie of the Scripture, & *quasi vilitate verborum*, and with

y Epist. ad Paulin.

the basenesse of their style. But who so readeth them in their owne tongues, shall find them, as most eloquent in the forme and frame of speech, shadowing out things by all rhetoricall Tropes, exornations, parables, allusions, figures, and similies in all places: so no lesse elegant and polished in their style. Take but instance in the most elegant Prophet for Hebrew in the old, and most eloquent Apostle for Greeke in the new Testament, and iudge of *Hercules* by his foote.

7 Epist. ad Paul.
lami & Eusloch.
in translat. Esai.

Esaias in sermone suo disertus est, saith ² *Ierome*, who translated, expounded, and read him better then any of vs do: and he giues the reason: *Quippe vir nobilis & urbane eloquentia, nec habens quicquam in eloquio rusticitatis admixtum*. The sermons of *Esay* in his owne idiome and tongue are most eloquent saith

a Prefat. in Esa.

² *Bullinger*, who read him, and preached on euery verse in his Prophesie: *Neque ipsius, vel Demosthenis, aut Ciceronis orationes cum is conferenda*. See chap. 5. 7. how with *Salomon* he sought out prettie and pleasant words, he looked for *Misfat*, and behold *Mispach*: for *Zedecah*, and behold *Zenakah*. These delightfull words he affected, *ut mutando literam unam in his, elegantem structuram sonumq; verborum redderet*, saith S. ^b *Ierome*. But behold him especially chap. 24. describing the wickednesse of the people with a grieuous expostulation, how it aboundeth with figures and tropes, *Anaphoris, homœoteleutis, Antonomasijs, Metaphoris, Gradationibus, & Cœparationibus patheticis*, as *Iunius* obserueth: see in what pathetical eloquēce & elegācy of words, vers. 16. he exclaimeth כנר וכנר כנר וכנר כנר וכנר כנר and deciphering their ruine, he compareth it to an hunting, ver. 17. where is first, *fear*: secondly the *pit*: a snare to catch them as a prey. And marke his words, *Pachad, pachath, pach*; on which words *Musculus* auoucheth, *habet hic vates concinnitatem quandam vocum*, this Prophet hath a certaine concinnitie of words, which not easily anie can translate; adding, *apparet illum studio fuisse concinnandis vocibus deditum*, it appeareth he was giuen to the studie of elegancie of words; and he rhetorically runneth on these three againe, verse 18. 19.

Iudge by this place of the rest: and let anie man giue me a reason why *Esay* should write and speake a more polished and
fine

fine stile then *Amos*, who is *imperiū sermone*, as *Jerome* noteth, but because he was of the bloud royall, and brought vp at the Court, where the idiome was more elegant and pure; and *Amos* a rude and rurall heardman, called from the sheepfold to preach, and God vsed both their styles and manner of speaking as naturally they were endued. And why may he not vse his ministry who hath a more learned tongue, as his who speaketh more incultly?

Come from *Esay* the most eloquent Prophet for the Hebrue in the old, to *Paule* the most elegant Apostle, for the Greeke, in the new Testament. See what pleasant words he affecteth, *Rom.* 1. 20. where he calleth the Gentiles full ἀδικία, κακία, πορνεία, πορνεῖα, φθόνος, ἀσυνήτης, ἀσυνήτης, &c. On which wordes euen *Piscator* could not but confesse, *Paulum istorum verborum paronomasia delectatum fuisse*, that *Paule* was euen delighted with this Paronomasie and likenesse of words. So againe *Rom.* 1. 2. 3. μὴ ὑπερ ἔροον ἡμεῖς ὁ δὲ ἔροον, ἀλλὰ ἔροον εἰς τὸ σωφροεῖν. This elegancie of words we find in *S. Paul*, whose rude stile (as they call it) they pretend for barbarous rusticitie. *Qui socordes & ignari sunt, prætenuit Pauli (ut vocant) imperitiā, nē scilicet ab eis requiratur doctrina*: they that are slouthfull and sluts, pretend the vnskilfulnesse of *Paule* (as they call it) namely least learning should be required of them, saith *Illyricus*. But indeed as he was more learned in humane learning then they all, so shall they that search, find, that he was more perswading & eloquent then they all. He, who presently vpon his conuerſion, confounded so many learned Iewes, *Act.* 9. He whom the men of *Lystra* for his eloquence called *Mercurie*, and would haue sacrificed vnto him, crying out, Gods are come downe to vs in the likenesse of men, *Act.* 14. He, that confuted not onely most learned and eloquent men, but of those euen Philosophers, nor those common, but them of *Athens*, and of those the Stoickes, who were nati *disputationibus*, as one noteth, *Act.* 17. He, that continued his preaching till midnight, and that to so many auditors, that some were faine to sit in windowes, *Act.* 20. *qui fieri poterat*, how could it be (saith *Illyricus*) that he could keepe his auditors so long, *qui tam barbaramente vel ineptē diceret ut isti conſi-*

Præfatus A. mos.

d. Clauall. pars. tract. 5. de stylo sac. lit.

gunt, that preached so barbarously and sillily, as these men faine and imagine? For although he modestly suppose, as the false Apostles objected, that he was rude in speaking, 1. *Cor.* 11. 6. yet was it but in respect of his weake voice, as after he confesseth, not in respect of his Epistles & style, which was vehement and strong, 2. *Cor.* 10. 10. *Neque patrocinator hoc linguarum & artium osoribus*, saith *e Gualther*, though he had not bene so. But now euen his Epistles witnesse, saith *i Piscator*, that this Apostle was endued with a certaine natural or rather supernatural eloquence, though purposely he abstained *a pigmentis illis fucata rhetorica*: therefore *B Ierome* termes him *flumen eloquentia Christiana*, the riuer of Christian eloquence: for else *Festus* on the bench (saith *h he*) wold neuer haue said *ad imperitum* to an vnskillfull babler, Thou art mad *Paule*; much learning hath made thee mad. And hence it was one of the three wishes of *S. i Austine*, *ut Paulum in ore uidisset*, that he had but once scene and heard *Paule* preaching with his mouth.

And because I am fallen into the point of eloquently preaching, let me further acquaint you with the iudgement of the ancient and late writers in this matter. *S. k Austine* speakes excellently to euery Minister, of this thing: If as a Doctor he will conuince gainesayers (saith he) he must vse reasons and probation of truth: but if as a Pastor he exhort with wholesome doctrine, to do that truth which they know, *maioribus dicendi viribus opus est*, he must vse greater force of perswasion then this, *ibi obsecrationes & imprecationes, concertationes & coerciones, & quaecunque alia valent ad commouendos animos sunt necessaria*, as I shewed before. And whereas (saith he *Cap. 5.*) some do it *bluntly, ill fauoredly, and coldly*, others *acute, ornate, vehementer, wittily, eloquently, and vehemently*: he that will more profite his auditors, must not onely speake *sapienter sed eloquenter*, wisely, but eloquently also, because *m* wisdome without eloquence profiteth litle (as out of *n Tully* he obserueth) vnlesse he could be inspired with the spirit, and haue the power thereof in his preaching in such measure as had the Apostles, and also worke miracles to confirme and perswade his doctrine the more. And therefore addeth he a definition of right Preachers, *Sunt ergo Ecclesie-*

e Homil. 82. in 2. Cor. 11. 6.

f In 1. Cor. 11. 6.

g Epist. ad Pam-mach.

b Apolog aduer. Russ.

i Piscat. in 1. Cor. 11. 6.

h Lib. 4. de doct. Christ. cap. 4.

m Sapientia sine eloquentia parum prodesse.

n Lib 1 de In-uent.

Ecclesiastici viri, &c. therefore they are right Church-men and Preachers, *Qui diuina eloquia non solum sapienter sed etiam eloquenter tractauerunt*, who handle and teach the Scriptures not wisely onely, but eloquently also; and they profit and do most good to their people. He spake by experience, being conuerted by the eloquence of Saint *Ambrose*, as both do confesse.

*o Ambro. ser. 92.
de bap. August.
August. lib. 6.
Confess. ca. 13. 14
p. Commens. in
Jon. 3.*

Quid valeat apud homines seculi eloquentia & sapientia sacularis, saith Saint *Jerome*, *Demosthenes*, *Tully*, *Plato*, *Xenophon*, *Theophrastus*, *Aristotle*, and other Orators and Philosophers do witnesse, who are counted (as it were) the Kings of mens minds; and their precepts, not as the precepts of men, but of God. As the Scriptures style (saith *Illyricus*) in teaching is oft low and meane, and in perswading and preaching for most part *grandis, sublimis aut magniloquus*, high, loftie and great: so a low and humble style is fitter for expounding, especially in the schoole: *Contrà, grandis magis conuenit ostentationi dicentis, oblationi auditorum, & commotioni ac persuasioni, praesertim rudioris turbae, ideòq; in concionibus forensibus adhibetur: Ea enim non tam simplici rei veritate, quam ingenti quadam vi ac impetu orationis impellitur ac protruditur.* Contrariwise, a loftie style is fittest to grace the speaker, to delight the hearer, to moue and perswade especially the rude people in our popular sermons, who are more led, moued and perswaded with force and eloquence of speech, then with bare and naked truth of things. And therefore saith *Austine*, *Figurate locutiones sacra scriptura suauius & incitius nos efficiunt, quam si eadem sententia planis verbis diceretur*, because (as *Aristotle* noteth) vsuall things bring wearisomnes, and noueltie delight.

*q. Tract. 5. de style
fac. lib.*

*1 Lib. 2. de doctr.
Christ. cap. 6.*

*1 In Rhetoric.
Quia vsitata
fidiata, nouitas
autem volupta-
tem affert.*

Erasmus lib. 3. de rat. concion. giues the like aduice to euery Preacher, *Prorsus id agendum est Ecclesiasta, ut aliqua voluptate detineat auditores*, and moderates it full well, *sed danda est opera ut delectatio comitetur utilitatem non accersita.* This was the practise of the Prophets, of Christ, of his Apostles in their sermons to the people, of the ancient Fathers in their homilies, specially *Origen*, *Basil*, *Nazianzene* and *Chrysostome*; in our times of moderate Preachers; of them all saith *Illyricus*, and so euery Preacher addeth he, *In populari tractatione ea omnia operose congerit*

*1 Tract. 1. de rat.
cognosc. script.*

que ad mouendos affectus conducere arbitrat^r : nihil omittit quod modo ad persuadendum, inculcandumq^{ue}, animis vim habet: neque illa praterit que orationem illustrant, ac diuitem speciosamq^{ue}, reddunt. For what^u Plato said well of humane, I may as truly of deuine Orators, *Sine motu affectuum inania sunt omnia*, as the^x schoole-masters of Rhetoricke haue declared. And this is the end of eloquence, saith^y *Austine, vt eloquentia ipsa delectet, non est propter seipsum usurpandum, sed vt rebus qua utiliter honesteq^{ue}, dicunt, &c. aliquantò promptius ex ipsa delectatione elocutionis accedat, vel tenacius adhereat assensus.* To teach truth in a Sermon is little or nothing, who cannot do it? But to perswade the will to obey it, or lead the affections and the thoughts captiue to Christ, this is all and some, and the right part of a Preacher, as of humane matters^z Rhetoricians haue obserued.

u In Phædro & Gorgia.

x Cicer. lib. 2. de Orat. Quinil. lib. 6. cap. 3.

y Lib. 4. de doctr. Christ. cap. 25.

z Vultus est loquor oratoris dicere. Cicer.

Docere res facilius est & quam quis que tantum non ineptissime mensu prestare possit: Conculcare autem affectibus audientem, & in quemcumque velis animi habitu transformare, allucere item audientis voluptate & tenere suspensum, non nisi summum, & maiori quodam misura, assidu insistens contingit ingenij ait Rudolph. Azuc. lib. 1. de iuuent. ca. 1.

Res optimas verbu pessimas non tam explicant, quam implicant, unde & illi conremuntur ab auditoribus, ait Sob ibid.

q Lib. 1. Rhetor. Eccl. cap. 1. Can. 5.

Sohnius lib. 2. de verbo Dei, cap. de ornata Ecclesiastica interpretat. saith, a Preacher may, yea must vse eloquence, and decking of his speech, yet not with any meretricious attire: *Neque enim doctrina Christi aspernatur cultum orationis, &c.* neither the Apostle 1. Cor. 1. condemneth all garnishing of speech saith he, nor all inticing words, nor all eloquence, *sed humanam, & suoculam, ac loquacem Sophistarum, & fastuosam sapientiam*, and draweth men from the simplicitie of the crosse of Christ; for the Scripture it selfe, though it be pure and simple, yet is it learned, and stuffed with figures and tropes, *Itaque ornate exponet concionator*, therefore (saith he) must a Preacher handle it eloquently and finely. And the better to do this, he counselleth him to propose to himselfe for imitation both the auncient Fathers, especially *Basill, Athanasius, Chrysostome, Nazianzene, Austine*, with others, and the recent Preachers who are most elegant in style, and to reade authors who write pure and elegant language in that tongue wherein he must preach. For conclusion, he vtterly condemnes them, *qui omnem curam abiiciunt puritatis & elegantie*, and spoile good matter with euill words, which makes them to be contemned of their hearers.

^a *Keckerman*, a late writer and man of yesterday indeed, but of some count (I know) with these men, because they cite him in schoole and pulpit, when the auncient Fathers cannot obtaine

so much at their hands; he saith, our inuention in sermons to the people, must be bent to moue the affections, especially it must breede admiration, and therefore be farre from those things which are vsuall and common, and which euery rude ideot and lay-man could inuent. I wish they consider and thinke on this, who say no more on a text then many artificans and women could do. And he shewes the good effect of such preaching, *Et cerie ipse sensus & experientia testatur, ingratos esse illos concsonatores, qui affectum aliquem moturi, nimis humilia & frigida eligunt, aut eiusmodi, quae cum audiunt auditores semper secum cogitant, Eadem & tu potuisses hoc loco dicere.* Is it not a fine manner of teaching? Is it not fine handling of a text for a scholler that hath spent so much time in learning, and so much cost in studie and books, when euery Tailor, Cobler or other artisan can say with himselfe, Thou couldst say so much on this text? He shewes the effect (I say) of such Preachers, *unde fit ut auditoribus vel plane tandem deferantur, vel pro affectibus somniū concilient,* either they moue the affections of dislike or of sleepe.

I speake not this to condemne plaine and simple manner of teaching as vtterly vnfruitful; for Goates haire was seruiceable to the tabernacle, though not so much as the gold. I know a simple man in ^b *Ruffinus* conuerted a subtile Philosopher, whom all the learned Priests could not conuince, as himselfe * confessed vnto them. But should *Sauls* armor euer after be refused in war, because *Dauid* with a sling and five stones once miraculously ouercame *Goliath*? Should Rams neuer after be pushed against walles, and the mightie weapons of our warfare neuer vsed to cast downe strong holds, because Rammes hornes once miraculously threw downe the walles of *Iericho*?

I know eloquent Preachers sometime do not profite, when simple and plaine teachers do some good, as ^c *Origen* obserued: but doth it therefore follow, the wise and mightie things of God preuaile not more with his people, because now and then he calleth weake and foolish things sometime to confound the wise, and sheweth his power in their weaknesse? Are not the

sunt iocitari: sed similitudine quadam & delectatione solo auribus capta disceditur: sepe autem viros non magna eloquentia, nec compositis in sermonem stultitantes, verba simplicioribus & incompósitos multos infidelium ad fidem conuertere, superbos insulare ad humilitatem, peccantibus stimulum conuersionis insigere.

Impugnatio adorationem accersere, & sacrilegio abesse longius ab illis quae prostrata sunt, & quae cuius etiam plebs alicui & tuas in mensura tenere possunt.
^b Lib. 1. Ecclesi. bibl. cap. 3. v. de Serm. lib. 1. cap. 17.
^c Audite & erudituri, donec verbum meum res gesta est verbum verbum: oppositum, & quae dicantur dicendis arte subuersi, ubi vero pro verbum virtutis processit ex ore dicentis, non potuerunt resistere verba virtutis, nec homines aduersari Deo.
^c Lib. 9. in Rom. 2. Ex rebus ipsis sepe compertum est, nonnullos eloquentes & paulatim virtutem solum in sermone, sed & in sensibus praepotentes cum multis in Ecclesia dixerint, & ingentem laudum applausum acceperint, neminem tamen auditorum ex his quae dicta sunt, conpunctionem cordis accipere, nec proficere ad fidem, nec ad timorem dei ex recordatione eorum quae dicta

d Lib. 4 de Doct.
Christ. cap. 28.
e Aug. lib. de ca-
tech. rud. præpo-
nēde suis verbis
sententiæ, ut præ-
ponitur animus
corpori: ex quo
fit, ut mille debe-
ant homines præ-
dicationes quam
desideriores iuue-
nire sermones.
f Hora. art. Poet.
g Proem. in Gal.
3. ad Paul. &
Euseb. Ch.
Iam in Eccle. ista
queruntur omni-
fug. Apostolorū
simplicitate &
puritate verborū
quasi ad Athe-
nā, & ad audi-
toria conueniunt,
ut Paulus circū-
stantium susci-
piantur: ut oratio
Rhetoricæ artis
fucata mendacio
quasi quedā me-
tricula proce-
dat in publicum:
non tam erudita
populos, quā sa-
morē populi qua-
situra: & in mo-
dum psalterij &
tibi dulcē canē-
tis, sensus demul-
ceat audientium
ut verū illud pro-
pheta Ezechielis
nostris temporibus
posse apertū, di-
cense Domino ad
eum, & factus es
ei quasi vox ca-
tharæ suauē can-
entis, & benē co-
positæ, & amiliū
es & nos faciemus.
h 1 Cor. 4. 20.
i Hof. 6. 6.
* Ex verbis se-
quentibus in co-
dici vetis.

Prophets often and more likely to conuert, because *Balaams* asse-
once auerted the Prophet from his euill purpose? Wherefore I
may safely resolue with *Aufine*, he profiteth his hearers some-
time that speaketh plainly and wisely; but he more, who spea-
keth wisely and eloquently to perswade his better: both may do
well, but as the Apostle spake in another case, the later (in mine
opinion) doth better.

Neither speake I this in allowance of them whose tongues
sing nothing but *Placentia*, and *strine to please men*, as the Apo-
stle speakes, in whose person *Chrysostome homil. 30 in Act. 14.*
lamentably complaineth, *Nos slosculos verborum, & compositionē*
& *harmoniam curiosius sectamur, ut canamus, non ut profimus; ut*
simus in admiratione, non ut doceamus; ut oblectemus, non ut com-
pungamus; ut plausu & laudibus obtentis abeamus, non ut mores
componamus: No, nothing lesse. *Nec doctor verbis seruiat, sed*
verba doctori, saith *Aufine*, a Preacher should not seeke matter
for his words, but words for his matter. But as *Fabius* said
wisely, *Curam verborum, rerum volo esse solitudinem*, he may
and must with *Salomon* the Preacher seeke out, as an vpright
writing, so pleasant words for his people, *Eccles. 12. 10.* as Christ
had not onely *verbum gratiæ*, but *gratiam verbi* in his mouth.
He must preferre matter to words, saith that *e* Father, as the
soule is regarded before the bodie; whereupon men should la-
bour to find out more wise then more learned speeches: care for
the one, and carke for the other,

Verbaq; præuisam rem non inuita sequuntur, saith the *f* Poet,
and the words will follow matter, as the shadow accompanieth
the bodie. I hope I neede not complaine of our Preachers, as
S. *Jerome* did of some in his dayes, who were, as *Plutarch* spea-
keth of the Nightingale, that had a good voice and a small bo-
die, *Vox, præterea nihil*. If any do, I say with the *h* Apostle, The
kingdome of God is not in word, but in power: as God in the
law desired mercy & not sacrifice, that is, * rather then sacrifice.
Yea I tell them with *Origen*, comparatiuely speaking on those
words, *Mat. 23.* Woe to you, ye make cleane the vtter side of the
cup, when within it is foule, *Admonemur ut non curam habeamus*
sermonum vel narrationum quæ foris sunt, sed quæ ab intus sunt:
non

non verbis neque compositionibus eorum ornatis, quia non est regnum Dei in sermone sed in virtute. Ut puta, qui studet compositioni proferre sermonem, magis quam salutaris sensu repletum, calix narrationis eius à foris mundatus est, ab intus autem sordibus vanitatis usque repletus, Pauli erat sermone rudis non scientia. Item qui pandens verbum aut aliquam legis scripturam, compositionibus eius exterioribus magis quam interioribus & salutaribus sensibus delectatur, calicem vel parapsidem diligit à foris mundatum, ab intus autem sordidum.

I wish them, as ^k *Ierome* speakes of the learned Grecians, to lop the luxuriant branches, that their vine may become more fruitful vnto others. Oncely my complaint is, with *Ludonicus*^l *Vines*, complaining of this very defect, that whereas Princes at the receipt of Christian religion permitted that Priests should speake to the people of sacred and diuine things, our sermons haue succeeded those auncient orators, *dissimilimo successu*, with most vnlike successe: *Nam quanto illis superiores sumus rebus, tanto in persuadendi sententijs, argumentis, dispositione, actione & partibus omnibus eloquentia illis sumus inferiores*: how much we haue cause to be more materiall then they, by so much are we inferiour to them in vsing sentences, reasons, methode, action, and all parts of eloquence to perswade, which is the chiefeft part of an Orator both humane and diuine. And indeede seeing as ^m *Ierome* noteth, each imitator proposeth to himselfe the best in euery trade to be followed, as the valiant Romanes their *Camillos*, *Fabrics*, and either *Scipio*: Philosophers, *Pythagoras*, *Socrates*, *Plato* and *Aristotle*: Poets, *Homer*, *Virgil*, *Menander* and *Terence*: Hiltorians, *Thucydides*, *Salust*, *Herodotus* and *Linie*: Orators, *Lisias*, the *Gracchi*, *Demosthenes* and *Tully*: Painters, their *Praxistiles* and *Apelles*, and so in the rest: why should not much more we for Gods cause and his Churches, propose to our selues (as I shewed *Sohnius* aduifeth) *Basill*, *Athanasius*, *Chysostome*, *Nazianzene*, *Austine*, and the rest of the auncient Fathers, who were all these, euen most stout and valiant souldiers, yea captaines of Christ, most learned and profound Christian Philosophers, most sweet and diuine Poets, most faithfull and true hiltorians in heavenly things, & in their sermons painted out Christs passion so liuely, as if he had bin now crucified before our eyes, as *Paul*

k *Epist. ad Rom. Ric. Monach. Luxuriantes flagellum vineas, saltem ut reprimebat, ut eloquens a scriba, non verborum pampinus sed sensu quasi vuarum expressione sua redimere.*

l *La de caus. corrupt. Rhesor.*

m *Ep. ad Paulum de inst. Monach.*

did before the Galatians?

Neither speake I this to patronize them, whose Corinthian-like itching eares are so tied to the tongue of golden mouthes, that in faction each followeth their affected, with that voice of scisme, 1. *Cor.* 3. I am *Pauls*, and I am *Apolloes*, and I am *Cephas*, and I am *Christs*; I like this man for vtterance, I this for learning, I this for methode, &c. *Ezekiel* found such itching eares, chap. 33. 3 2. Loe (saith God) thou art vnto them as a pleasant and loue song, of one that hath a pleasant voice, and can sing well; for they heare thy words, but they do them not. Saint *Paul* foretold them in these latter times, 2. *Tim.* 4. 3. The time (saith he) will come, when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their lustes get them an heape of teachers, and shall turne their eares from the truth, and shall be giuen vnto fables.ⁿ *Chrysostome* found such among his auditors, and reprooued them, *Vos non quaritis audire sermonem qui compungere possit, sed qui oblectet, & in nullo strepitum, & verborum compositione quasi ciuili barados, & cantores audientes*: and when teachers meet with such hearers, they should with S. *Paul* abstaine to come to them with excellencie of words, neither should their preaching then consist in the intifing speech of mans wisdom, but in the plaine euidence of the spirit, to purge their bad humor with hunger and meane fare, and giue them a litle portion of hony whereon they surfet. But this is it I say with Saint *Austine*, He profiteth his hearers the most, *Qui sapienter & eloquenter diuina eloquia tractat*, who handleth a text both wisely and eloquently also: and wise matter serued in in eloquent words, is (as eloquently speaketh the wise man) like apples of gold in dishes of siluer. Though *Salomon* forbid too much eating of honey, yet was some commaunded to be vsed, and season the sacrifice in the law. *Est veluti quoddam condimentum cibo permixtum*, saith ° *Clemens Alexandrinus*, It is as sauce to the meate, procuring appetite in him who cannot tast the good word of God, and relish the things of the spirit, 1. *Cor.* 2. And vnles our speech be thus powdered with salt, it will tast no more in their eare, then the white of an egge in their mouth, as *Iob* speaketh, seeing the eare trieth words as the mouth tasteth meate.

ⁿ *Loco citato.*

° *Lib. 1. Strom.*

meate. Entising words (saith P Basil) and secular wisdom, are like faire leaues that grow by the fruit, & make it more pleasant and delightfome. Wherefore when we find truth in any writer sacred or prophane, when we go to Ephrata, and find it in the wood, we may hew timber out of the thicke trees, and bring it to an excellent worke, though these men breake downe all the carued worke thereof with axes and hammers. I say they *qui prodesse volunt & delectare*, delight that they may profite, and mingle both together, in mine opinion do best. This sawce in Saint Ambrose made Saint Austine, as he^r confesseth, tast the good word of God, and better relish the things of the spirit. I went onely to heare his eloquence (saith he) and was delighted with the sweetnesse of his words, *Cum enim non satagerem discere quæ dicebat, sed tantum quemadmodum dicebat ea audire, veniebat in animum meum simul cum verbis quæ diligebam, res etiã quas negligebã. Et dum cor aperirem ad excipiendum quam disertè diceret, pariter & intrabat quam verè diceret.* This is it, the baite that taketh the fish with the hooke of truth in the net of the Gospell. This is it (saith Calvin) that must *comparare piscatoribus & idiotis illis audientiam*. And surely these disciples of fishermen, as Saint Ierome noted of such who bragged so, and held grosse rusticitie for the onely sanctitie, as if they were therefore holy because they knew nothing, if they fish with a bare hooke of truth, seeing with the Apostles they haue not such efficacie and power of the spirit, nor worke miracles to perswade their plaine doctrine, as those fisher-men and fishers of men did, like Peter in his other kind of fishing, Luk. 5. they may labor all night and perchance take nothing.

Wherefore to conclude this point, seeing the Scripture is most eloquent in the forme, in the text and web of the word, and most elegant in the threed and phrase of words, as by some examples of Esay and S. Paule, and by manie testimonies of Ierome, Austine, Rupertus, Ambrose, Musculus, Erasmus, Illyricus, and Hyperius, who read them more thoroughly then the men that say thus, this pretext cannot patronage their rude manner of teaching, *qui tunc sibi videntur Apostolis proximi, si quam spurcissime loquantur*, as Erasmus speaketh of such fishermen

q Omne vultu
punctu qui nos-
cunt vultu dulci.
1 Lib 6. cor. iess.
cap. 13.

f Cap. 14.

t Epist. ad Mar-
cellam.
Crassius illi rus-
ticitatem solum
pro sanctitatem
habens.

u Schol. in Ter-
t. ad Em. ioch.

*x Lib. 2. de rat.
Sim. Tuccolca. 38.*

rather then fishers of men. I confesse indeed with^x *Hyperius*, the holy Ghost, if he list, needed not this artificiall polishing of his truth, but our naturall imbecillitie is such, that by no other ordinarie meanes it can be drawne to embrace it. And though *S. Paule* came not to the *Corinthes* with wisdom of words, because thirsting after eloquence onely, and leauing Christ, he would diet them for their surfer, and purge them of this humor, to make them relish better the things of the spirit: yet in the iudgement of *Caluin*, *Gualther*, *Hemingius*, *Martyr* and *Aretius*, a Preacher may and must *nitidius Paulo differere ad comparandam piscatoribus illis & idiotis audientiam, qui nihil prater spiritus energiam, gratia habent.* Wherefore let them, who plucke out the tongue of the learned, as *Fuluia*, *Anthonie* his wife cut out the tongue of *Tully*, and like *Heli* his sonnes indeed sluts, slubber vp the sacrifice so, that they cause Gods people loath the oblation of the Lord, let them heare *y Pomeranus* his censure of their rude teaching, *Neque laude digni erunt stupidi quidam concionatores & ineruditi, qui sic omnia confundunt & ineruditi tractant, vt dicendo multa nihil dicant, docendo multa nihil doceant: mirum tamen interim quam sibi blandiantur, quam sublimiter de se sentiant, contemnentes eruditionem.* Let them heare ^z *Erasmus*, *Ad conciones sa-*

*y Comments in 1.
Cor. 1. 17.*

*x Lib. 1. de rat.
concion.*

*a Erasmi in vit.
Iero.*

*cras admittuntur interdum etiam assiliunt, quilibet adolescentes leues, indocti, quasi nihil sit facilius quam ad populum exponere diuinam scripturam, & abunde sufficiat perfricuisse faciem, & absterse pudore linguam voluere: What? saith^a he. An Christi professio pugnat cum eloquentia? quid autem vetat, si Cicero de suis demonibus dixit eloquenter, quo minus Christianus item de pietate veraq; religione dicat eloquenter? Shall our boyes take such paines, such care and labor for their triuiall orations to perswade vertue, or proue atheame in peroration, and shall not we take much more to perswade Christs cause, and our people to receiue Christ? I will not conceale his censure withall of too much affectation, *Anxia eloquentia affectionem in Ecclesiaste non probo, qua nec ullis Philosophis, nec Seneca, nec ulli graui viro vnquam probata est.* No, he must care for words, and carke and care for his matter, as I said. I end this point with^b *Greenham* to perswade them the more, Eloquence is not simply forbidden, but when it waiteth on carnall*

*b Cap. 49. in
his tract of the
ministicie.*

shall wisdom: for otherwise ioined with the power of the word, and demonstration or euidence of the spirit, it is effectually.

And these (good Reader) be their objections out of Scripture, which they that are vnlearned and vntable wrest, saith *S. Peter*, or to vse his owne word, *ερεῖς ἑαυτὸν*, make them looke askew at learning and good letters.

Their second sort of Objections are these unreasonable reasons.

1. *Ob.* Paule vsed it sparingly, but thrice, neither vainely with ostentation of naming the Poets, nor producing long sentences in a strange tongue contrarie to the Apostle, *1. Cor. 14.* but in the same wherein he spake and wrote, which is no warrant for vs to vse it often in our Sermons.

2. Their reasons against it, answered.

1. *Resp.* That triple cord bindeth not vs to vse it no more: but as it was easily broken by all the ancient Fathers and moderne writers, so may it by vs. Why he vsed it no more, I haue shewed reasons before, which take no hold on vs. The Greeke fathers, *Chrysostom, Epiphanius, Athanasius, Damascen, Clem. Alexandrinus, Iustine Martyr*: and Latine fathers *Ierome, Cyprian, Hilarie, Ambrose, Austine* and *Lactantius* filled their bookes full of it in their handling and expounding the Scripture, as hereafter shall be shewed. And shall we condemne all these who vsed it aboue thrice? Vsed they it sparingly? No, no, we may vse it more often then Paule did, saith *c Aretius*, *Nec debet apud nos valere ignorantia hominum obreptatio, ut in illorum gratiam tot margaritas in sordibus Philosophiae delitescerent, instar ignaui gallinacii, negligamus; ventrem aut granulum hordei magis admiremur quam veritatis & sapientiae ideam.* Like *Esops Cocke*, they preferre the barley corne of their owne braine, before the precious gemme that may be found in the dregs of Philosophie. I wish these would cite their owne sayings but thrice, or more sparingly then they do, then should they preach more oftē, and talke more seldome in the pulpit. Though Paule vsed it but thrice, *Ideo assumpsit Paulus verba etiam de his quae foris sunt, ut sanctificet ea*, sayth *Origen*, he therefore vsed prophane authours, that he might sanctifie them vnto all; and shew vp a president, that all truth may lawfully be borrowed from any.

c Problem. lxx. 150.

2. For producing it in strange tongues, in Academicall and

learned auditories, most vnderstand it; in mixt, many: and in popular, some; and may we not speake a long sentence in any which all vnderstand not? then Christ was too blame that spake so often in parables, which the people vnderstood not.

The Euangelists may be our presidents and warrant, who, although they wrote Christs actions and sayings in Greeke which he spake in Syriak, yet^d often produced names, words, and sentences in Hebrue to the Gentiles, and especially that his last voyce on the crosse, *Mar.* 15. 34. *Eli, Eli, lama sabachthani*, that is, saith the Euangelist, ὁ θεός μου, ὁ θεός μου, εἰς τί με εγκατέλιπες.

d Ioh. 1. 38. Io.
19 13. Mar. 3.
17. & 5. 4. & 7.
34. Mat. 21. 9.
Mark 15. 34.
Act. 13. 6. 8. Act.
9. 36. Mat. 12.
&c.

And if we may not cite a sentence without interpretation, which all cannot vnderstand, then *Paul* was too blame, who wrote a long Epistle in Greeke to the Romans, whose naturall language was Latine, neither all the vulgar (I thinke) so fully vnderstood it, though *Tully* tell vs it was much knowne to the Latines. The Apostle made a long Sermon in the Hebrew tongue to the Romaine gouernours, *Act.* 22. which many of them vnderstood not, especially the rude souldiers, as we see *Math.* 27. 46. *Mark.* 15. 34. who hearing him cry *Eli, Eli*, had thought he had called on *Elias* for help, nay many of the Iewes there present vnderstood it not, if he spake in pure Hebrue, and not Syriak, as some suppose.

And for the Apostle *1. Cor.* 14. he condemnes them only whose all or most speech, reading, or preaching is in a strange tongue, as it was at Corinth, and now at Rome, as we may see vers. 23. Secondly, he counts it vnlawful to cite it if none vnderstand it, nor we interpret it, vers. 2. as who doth so alledge it? Thirdly, it is lawfull to speake many sentences without interpretation or vnderstanding of all, as appeares by his comparatiue choise, vers. 19. *I had rather*. He counts it better to speake with vnderstanding of others, therefore is the other lawful and good in time and place, as *Caluine* noteth in vers. 5. *Accidit saepe ut tempestiuus sit aliena lingua usus*, Often it falleth out that the vse of a strange tongue is fit and in season. Hence the ancient Fathers in their writings, and our moderne Writers in their popular sermons, cited sometime many Greeke verses together to their people without interpretatiō, as hereafter shal be shewed.

And

And indeed, to speake truth, we wrong the Fathers much, when we cite so their golden sayings in our tongue, that they lose their efficacie and grace of speech, and each of them may reply to vs as^e he did to *Fidentine*:

Marcell.

*Quem recitas meus est, ô Fidentine, libellus,
Sed malè dum recitas, incipit esse tuus.*

The words that thou repeatest, ô Englishman, are mine,

But while thou dost them ill repeate, they gin for to be thine. We cannot expresse their meaning so fully and finely as they spake in Greeke and Latine toongs; for, *Dulcius ex ipso fonte bibuntur aqua*, as the Poet speaketh, Sweeter is the water from the wels head, then the vessels bellie. *Et quis contentus sit potare de riuulo quum possit haurire de fonte?* saith^f *Ambrose*. *Multo pu-* *f Serm 48. de*
rior manat fontis unda quam riuus saith^g *Ierome*, *& optimum vi-* *scipus. Dom.*
num in alia atque alia vasa transfusum, suum tandem natium sa- *g Cons. Heliod.*
porem deperdit. And like as, if we would change our walshe speaking into their sweet sayings, we should turne water into wine: so, sith our toong attaineth not the proprietie of their words, nor expresseth fully their meaning, when we cite their sentences in English only, we oft turne wine into water. Wherefore seeing Christ sanctified these three famous toongs on the crosse, and would haue himselfe gloryed by that royall superscription in Hebrue, Greeke, and Latine, why are they not sanctified in the Pulpit, and may there shew his glorie also? *Hodie inueniuntur homines barbari*, saith^h *Gualther*, (he saw our day *h Homil. 70. in*
it seemes, and was sory) *linguarum & bonarum artium hostes, qui* *1. Cor. 14.*
ut propriam ignorantiam tegere possint, in literarum studia & scho-
las perinde inuehuntur, ac si non alie nocentiores sint vera religionis
hostes, quibus omnibus hoc Pauli votum possumus opponere, utinam
omnes vos linguis loquamini, would God ye all spake tongues, and then would ye certainly allow it in others. But, my brethren, couet to prophesie, and forbid not to speake tongues.

3. Touching quoting of authors names, if for examples, this be ostentation, then *Paul* in citing such a cloud of witnesses, *Heb. 11.* and quoting their names for examples, was ambitious and shewed too much reading. Then Christ and his Apostles
citing

citing the Prophets names, when they alleaged their testimonies, were ambitious: then the auncient fathers and recent writers, in often citing the names of Philosophers, Poets and historians, were ambitious. Indeed it is that heauenly pride and holy ambition, 1. Cor. 12. 3 1. *ambite potiora*, ambitiously follow the best things: and in this (me thinkes) I shew them a more excellent way.

2. Why is it more ostentation to say *Homer*, then a Poet; or *Aristotle*, then a Philosopher; or *Linie*, then an Historian? Or why more ostentation to alleage their sayings with their names against sinne and Sathan, then against Papiſme, Atheisme, and heresie, in our popular sermons? Or why more ambition in speaking then in writing? Or why more ambition in vs then in some of their brethrē, who quote *tot quot & omnes*, their names with their sayings in a strange tongue; and both, when there is no controuersie of that for which they cite them? Do nothing partially.

3. Why not lawfull to quote their names, as cite their sayings? vnlesse by concealing their names, we would make their golden sayings our owne, and so become theeues. Wherin, as I cannot but iustly taxe some late Latine writers, who hauing their best expositions (in sense) from the Fathers, yet conceale their names. But if they take them tripping in their conceit, note their least blemishes, as *Cham* vncouered the nakednesse of his father, and made him a laughing-stocke to his brethren: so may I as condignely censure some of our English writers, who hauing whole pages and tracts from the Fathers, suppress their names, as they killed the heire, that the inheritāce may be theirs.

i Lib. 4. de rat.
Aud. Theol. c. 107.

Neither is this mine, but the censure of *Hyperius*, and I may set it on the forehead of both, *Non pauci, qui nunc aliquid laude dignum scribendo præstant, patrum plumis se subinde vestiunt, ornant, superbiunt, quamuis callide dissimulent*: Many, who now write any thing worthy praise, by your leaue, decke themselves with the Fathers plumes, and like *Æsops* Crowe, iet vp and downe in the feathers of other birds, though they craftily dissemble it. I may adde it of some speakers too, who steale many a sweete allusion, simily, amplification,

application,

application, exposition, and best things in their Sermons from them, and adopting their sayings, make themselves putative fathers of that brood, which their barrenness (God knowes and they too) could neuer breed nor beget. Thus reape they that fruite whereon they bestowed no labour; other men haue labored for them, and they are entred on their labours, without naming or remembrance of their founders and benefactors. Thus with the Partridge (*Ier. 17. 11.*) gather they those young which they neuer brought forth. But for all their dissembling concealement, the young ones brought forth (saith *Ambrose*) hearing the voice of their true mother, leaue the putative parent, and go to their owne. Thus vnthankfull are they, *qui dum sua uolunt furta cognosci, ingrati sunt in magistrum*, as of such pure theft, as they count it, or rather Saint thecues, as we may terme them,^k *Ierom* speaketh. These are as close thecues as ^l*Chrysippus*, and be branded with such a cole, who took other mens things so notoriously with professing their names, that when he had stolen almost all *Eurypides Medea* for his Tragedie, his scholers in a taunt called it, *Medeam Chrysippi, non Eurypidis Tragediā*. But it is a thankfull and ingenious mind, saith ^m*Pliny*, to confesse by whom we profite: and it is the part of an euill mind and barren braine, that had rather be taken in theft, then acknowledge the author, & *hec quasi merces auctori iure optimo pensanda est, ne fures esse videamur*, saith *Patricius*. When *Thales Milesius*, as that Author relateth, had taught *Mandrius* a Philosopher of Prienne some excellent skill about the Sunne, hauing thanked him heartily for it, asked his Author what reward for so great and good a document he would haue: Nothing, *o Mandritus* saith he, but that when thou vtterest it to other, *tibi non ascriueris, sed eius rei me potius quam alium repertorem pradicaueris*: That thou arrogate it not to thy selfe and make it thine owne, but confesse thou hadst it of me, and cite me for thine Author. And (alas) what other reward haue all learned ethnick Philosophers, Poets and Historians, yea what those indefatigable paines of the Fathers, for their many learned Volumes, (who wrote more bookes for Christs cause, then some of vs haue read, then many haue in our studies) what reward haue

^k *Apolog. adme. Russ.*
^l *Patric. Epist. in lab de Injustis.*
^m *cap.*

ⁿ *Præfat. n. n. luss. ad Vespas. Benignum, ut arbitror, & plenius ingenius pudorū est, facere per quos profectum: et non hū profectū animi & infelicis ingenij est, deprehendū infario malle, quā mutuum reddere, &c.*

■ *Epist. 1. ad Greg. neque verum descendum veracitatem esse oportet, nec ad docendum malignum, quod ab alio uide dissceris, nequaquam clam habendum: cuiusmodi facere mulieres improba solent, quae ex alijs ipse quæsitos liberos uirum suis tollendos subiungunt, patrem mentientes, &c.*

o *Epist. ad Hel. de Scripturis efferens testimonium Patrum testimonium & nomina in illarum expositione produceret, voluit quod cuius esset simpliciter confiteri: atque in hunc modum eruditio- nis gloriam declinando, eruditissimum habebatur. Illud (ait) Tertulliani, istud Cypriani, hoc Lactantij, illud Hilarij est: sic Minutius Felix, ut a P. Forinus, in hunc modum est locutus Arnobius: me etiam quidnoque maret, &c.*

they of vs, (for euen for these bookes haue they now great reward in heauen) but that we confesse what profite we reape from them, into whose labours we are vnthankfully entred? As thou must not be ashamed to learne, saith ⁿ *Basill* to *Gregorie*, so neither in teaching be vnthankfull and malicious: what thou hast learned of any other, thou must not conceale it, like harlots and whores who make their husbands belecue and others too, those children are theirs, which other men begot, fathering them anisse. *Authorem verò ipsum prodere grata commemoratione decet, verumq; ipsius scientia parentem*: but it is meete and becommeth thee, to confesse thine Author with thankfull remembrance, and father thy knowledge on him who begot it. Wherefore as *Tully* told his *Brutus*, *Tu quidem à Nenio vel sumpsisti multa si fateris: vel sinegas, surripuisti*: so may I say as truly of each of them and their best things they bring: If thou confesse of whom thou hadst them, thou hast but taken them from the Fathers: but thou hast stolen them, if thou denie and confesse not thine Authors. Why should we thinke the names of *Ierome*, *Austine* or *Ambrose* a stain to our Sermons, as if they were those idolaters, (*Psal. 16.*) whereof *Dauid* saith, I will not make mention, nor take their names within my lippes? whose very names notwithstanding, sith the Almighty hath himselfe written in his booke of life, why should not we as did the Prophets, Christ, and his Apostles in their Sermons, cite the names of the faithfull for their glorie?

When *Mary* had bestowed on Christ but a boxe of oyntment, he commanded that wheresoener his Gospell should be preached, this thing that she had done should be spoken of for a memoriall of her name, *Mat. 26.* and how much them, whose knowledge for his cause was like oyntment powred out, who bestowed such paines in maintenance of his truth, wrote so many bookes for profite of his spouse, and laid downe (many of them) their liues for his sake, will he that we remember their names in preaching his Gospell for a memoriall of them? *Ierome* commaundeth *Nepotian*, that in handling the Scripture, he willingly would produce the testimonies of the Fathers, and their names in exposition of them, and would plainly confesse euery

every saying of each one, and by this meanes, refusing the glorie to be thought learned, was counted most learned. That (saide he) is *Tertullians*: this, *Cyprians*: this, *Lactantius*: that, is *Hilaries*: so *Minutius Felix*: thus *Victorinus*: after this manner spake *Arnobius*, and me also eftsoones would he cite. For omission whereof, as I cannot quite acquit our moderne Writers of one part of a learned Papists reproofe, who saith, In expounding the old and new Testament, they scant any where deigne in their Commentaries, to name and make mention of *Basill* or *Athanasius*, of *Ierome* or *Ambrose*, of *Austine* or *Chrysostome*, or lastly, any of the ancient: so for their theeuish and peeuish concealment, cannot I but admire some moderne speakers, who adopt (as I said) the Fathers sayings, and father them on themselves, suppressing their names. Or if they affoord them this fauour for their instructions, (as if their proper names were odious and loathsome in their mouthes) they cite but as the Pharisees did Christs name indefinitely, *Hic homo*, one saith, not *Ambrose*, but one saith, as if we were affraid of their names: So little honour affoord some sonnes the names of their fathers. And if indeed we wold say what some of vs thinke in our harts, the voice should be, *at as parentum peior auis*, the fathers haue eaten sowre grapes, and the childrens teeth are set on edge. Yea *Iustinus Martyr*, *qui pro religione Christi plurimū laborauit*, *vir Apostolicus & diligentissimus*: who, as he was next the Apostles times, next them tooke greatest pains for Christs truth, and sealed it with his blood, he is too full of Philosophie for our Sermons, he shall but iust be as *Iustine* the Historian.

Ireneus, whom *Tertullian* called *omnium doctrinarum curiosissimum explanatorem*, the most diligent and curious searcher of all learning, he shall be but an Ironie in our Sermons. *Clement Alexandrinus* (to set them in senioritie) whose volumes *Ierome* saith, are full of learning and eloquence humane and diuine: whō *Cyrell* so oft called, *that learned man endued with all kind of knowledge*, whose bookes of *Stromes* *Eusebius* saith, are stuffed with all sort of most profitable learning, he shall be of no more reckoning with vs, then last Pope *Clement* of Rome.

Tertullian, whō *Lactantius* calleth *skilfull in all kind of learning*,

p. Salmeron praefat. comment. in Euang. Sicut morari non ualeo quorundam rectorum scriptorum consuetudinem, ne dicam audaciam & temeritatem, quod uetus ac nouum Testamentum ita enarrare aggressi sunt, ut nullum in eorum Commentarijs Basilij vel Athanasij, nusquam Lactantij aut Ambrosij, nusquam Augustini aut Chrysostomi, aut denique aliorum antiquorum Patrum facere mentionem dignentur. Suae summummodo cogitationes sua inuenia, aut possidenda somnia nobis obtrudunt.

q. Ierom Catal. scripsi. Eccl. 1. Idem lib. 17 in Esa. 64. f. Epiph. lib. 3. cons. heres. 46.

1. Lib. aduer. Valens.

2. Catalog. eod.

x. Aduers. Iul.

y. Lib. hist. Eccl. cap. 12.

z. Lib. 5. Influs. cap. 1.

a *Ierom. catal.*

ning, of whom ^a Cyprian when he asked his notarie for a booke to reade, would say, *Da Tertullianum, da magistrum*, Giue me *Tertullian*, giue me my maister, and would not let a day passe without reading some part of his worke, yea vsed *ad verbum* his very examples and sentences oft in his writings; he shall be but as *Tertullus* the Orator.

b *Ibid.*

c *Idem Apolog. aduers. Ruff.*
d *Idem proam. in quest. in Gen.*

e *Nazianzen. Orat. in Cypria.*

f *Epist. ad Paul. de instit. Monac.*
g *Lib. 2. de doct. Christi cap. 40.*
h *Lib. 2. de bon. perseveran. c. 19.*
i *Lib. 6. de Bap. cont. Donatist. cap. 20.*
k *Cyprian. Epist. lib. 5. Epist. 10. martyrum ad Cyprian.*
l *Erasim. Epist. Traj. Ambro.*

m *Catalog. scri. Eccl.*

n *Lib. 2. in Eph. 4.*
o *Epist. ad Paul. de instit. monach.*

Origen, whom ^b *Ierome* called a man *immortalis ingenij & secularium litterarum doctissimum*, of immortall wit, and most learned in all secular knowledge: whose knowledge of the Scriptures, he ^c professeth he wondred at, and though his name distasted to some, yet ^d *Origenis scientiam cum inuidia nominis optaret*, he is too auncient and originall, and we wonder as much at his name in a Sermon, as euer did *Ierome* at his knowledge of the Scriptures. *Cyprian*, who was counted ^e *the great name of Carthage and of all the world, whose name was famous in all churches both Heretickes and Christians, whose name and workes Nazianzene professeth he reuerenced more then he did all other Martyrs, and for his eloquence surpassed other men so farre, as other men do brute beasts.* *Cyprian*, whom ^f *Ierome* termes sweet, like a most pure fountaine: whome ^g *Austine*, a most sweet Doctor, and most blessed Martyr, ^h a most glorious Martyr, and most bright Doctor: whom as ⁱ he witnesseth, *Inter raros & paucos excellentissima gratie viros numerat pia mater Ecclesia*, who was counted of the ^k Martyrs of Christ Iesus, *omnibus in tractatu maior, in sermone facundior, in consilio sapientior, in patientia simplicior, in operibus largior, in abstinentia sanctior, in obsequio humilior, & in actu bono innocentior*, and was generally called *Tuba Dei canens*; the shrill trumpet of God: he shall be a well without water, this glorious Martyr shall not haue the glorie to witnes any truth in our Sermons, this trumpet of God giues an vncertaine sound in our eares, and *Cyprianus* shall haue a letter changed in his name, and be called *Caprianus*, as of some such it once was, one that for gold brought but Goates haire to the building of the tabernacle. *Calius*, *Firmianus*, *Lactantius* whom ^m *Ierome* styles in diuinis Scripturis studiosissimum, whose volume *De ira Dei*, ⁿ he commended so highly for eloquence and learning, that ^o elsewhere he calls him *fluxum Tulliana eloquentia*,

rise, he smells too much of Tully, *Celsus* is not heavenly enough for our pure ones, nor *Firmitianus* firme in the faith, nor *Lactantius* affoordeth any milke sincere enough for these babes.

Athanasius, whom good P *Constantine* named, *Adorandæ legis interpretem*: whom q *Nazianzene*, *Santissimum orbis oculum*, and was counted the light of the Church of Alexandria, as *Theodoret* reports: this interpreter must be silent in the Church, this eye plucked out of our sermons, and this light couered vnder a bushell in our studies, and not be set on a candlesticke, to giue light to all in Gods house.

Basilus Magnus, who sutable to his name was the great strength of the people, which name was *penes omnes*, in euery mans mouth saith *Theodoret*, whom *Theodoret* called, the light of the whole world; who *Nazianzene*, the eye of the world, *Magnificam Dei vocem ac tubam, regiumq; dicendi splendorem*: his strength seemes but weaknesse in our eyes, this eye is darknes in our bodie, this trumpet of God sounds harsh in our eares, his siluer we count drosse, *Basil* is but brasill in our account, or but like *Basilides* the gnosticke.

Hilarie, whom in his writings *Jerome* found, *Gracie floribus adornatum*, and *called that most eloquent man the trumpet of God against the Arians, and Denialion of the world*: his flowers smell not sweete in our nostrils, this trumpet of God giues such an vncertaine sound in our eares, that we cannot prepare our selues vnto battell: we crie out with the Prophet in a worse meaning, *Woe is me, I haue heard the sound of the trumpet*: and when we are bid take heed to the sound of the trumpet, we answer like them, *Ier. 6. 17, But we will not take heed.* What shall I say, some thinke of the rest?

Cyrillus, whom *Theodoret* termed, *Promptissimum defensorem Apostolicorum dogmatum*, the most readie defender of the Apostolicall truth; he shall be but *Charilus* the paltrie Poet. *Epiphanius*, the appearance and reuelation of truth, but *Epiphanes* the Platonicke. *Gregorius*, furnished by an excellencie, the *Dinine*, but *Gregarius* a common fellow. *Ambrosius*, whom his scholar *Augustine* termed the Bishop knowne to the best throughout

P *Athan apolog.*
2 *epist Constant.*
ad pop Alexan.
q *Orat. ad Herod.*
P *id. vnde oras. e.*
im *funeb. in Athanas.*
r *Immit. dial. 2.*

s *Oras funeb. in laud Basil. magn.*
r *Lib. 4. hist. Eccl.*
cap. 19.
u *Epist. 14. vnde Greg. Nyss. oras. in laud Basil. mag.*

x *Epi. ad. Pantim.*
y *Apoll. adu. Ruf.*
z *Epist. adu. Iulian. Lucifer.*

a *Lib. 3. hist. Eccl.*
cap. 26.

b *Lib. 6. inu. off.*
cap. 13.

• *Epist. prefix.*
Ambrosio.

the world, who suitable to his name, as ^c*Erasmus* noteth, flowing with heauenly *Ambrosia*, is worthy to be *Ambrosius*, that is, immortall with God and men, he shall be forgotten, and his name cleane put out of our sermons. *Ierome*, such a map of all kind of learning, that whatsoeuer gifts were singular in any seuerall men, were in him alone most excellent, that he excelled all men in that wherein they excelled all, as ^d*Erasmus* auoucheth: his diuersity of tongues is but a confusion of tongues for the building of Babel, his wit without wisdom, his inuention without iudgement in our esteeme, and the tongue of the learned shall want an hearer of his infinite learning. *Chrysostome*, cui aurei oris cognomen tributum, saith ^e*Erasmus*, interpreting his name, for as his name was, so was he; whose *Sermons to the common people, how singular they were* (saith ^f*Socrates*) *I need not declare, seeing every one may reade and reape great fruit & profit therefro*: of who his *Master* and predecessor *Libanius* witnessed at his death, that he was *ad dicendum ac persuadendum potens, & inter sui temporis oratores excellens*: his gold is too light, and in the ballance of their braine is found wanting, yea laid vpon the weights is altogether lighter then vanitie it selfe. What lastly shall I say that we thinke of father *Austine*, the perfection of all these?

^a *Epist. manuscr.*
prefix. 1. some ler.

• *Epist. prefix.*
Chrysost.

^f *Lib. 6. hist. eccl.*
cap. 4.

^g *Soz. li. 8. hist.*
eccl. cap. 2.

^h *Epist. prefix.*
some. 1. August.

ⁱ *Pauli. ad Aug.*
epist. 31. some. 2.

^k *Epist. 36.*

Aurelius Augustinus, then which writer the world hath nought *vel magis aureum vel augustius*, saith ^h*Erasmus*, that the very names seeme not in vaine, but by Gods prouidence to be giuen to the man (though we thinke, *quid hoc scriptore vel magis aneum & augustius*) whom ⁱ*Paulinus* cald *the salt of the earth, a candle worthily set on the candlestick of the Church, his mouth a conduit-pipe of liuing water, a veine of that eternall fountaine, and* ^k*trumpet of the Lord: this salt is vsauory, and meet for nought but to be cast out of our sermons, and be troden vnder feet of men, this candle to be couered vnder a bushell in our studies, this conduit-pipe to be stopped, this fountaine to be damned and dammed vp. He was worthily tearmed, the hammer of heretikes, whose word was like an hammer that breaketh the stones, as Ieremie speaketh. But though this heauenly smith abode by his anuill, and did his diligence to labour the iron, that the vapour of the fire dried his flesh, and he fought with the heate*
of

of the fornace, though the noise of the hammer was euer in his eares, and his eyes looked still vpon the things that he made, though he set his mind to make vp his workes, and watched to polish it perfectly, as speaketh ¹ *Syracides*: yet must he now keep silence in the Church, and the hammer not be heard in building the temple. They are ashamed to name them in sermons, whole names were so famous throughout the whole world, whereas modernes, the sonnes of these fathers, they proclaime with great glorie. ^m *Erasmus* saw it in his dayes, and complained, *Video quosdam* (saith he) *præ nouis libellis qui nunc undique prouolant, veteres autores fastidire: in tantum, ut & Originem & Ieronimum velut sexagenarios, quod est in prouerbio, de ponte deturbandos existiment. Ego verò ut non arbitror aspernandum siquid horum temporum ingenia vel excogitarint, vel instaurarint, ita mentis est improba vetustati non suum deferre honorem: ingrata verò etiam eos reijcere, quorum industria tantum debet orbis Christianus. Quid enim nunc possemus in sacris literis, nisi Origenis, Tertulliani, Chrysostomi, Ieronimi, Hilarij, Augustini monumentis adiuti?* If these men that condemne the naming of *Ambrose* and *Austine*, would not also name *Caluin* and *Beza*, their partiall dealing were lesse. But if they dare name a Father, it is low downe, as that ⁿ hypocrite named *Valerna* in the temple, *Labra mouens metuens audiri*, they dare not speake out least all heare it. But *Caluin* and *Beza*, on whom they thinke, as on *Eliseus* *Eliab* his spirit is doubled, they proclaime with courage and contention of voice, *Iane pater, clare: clare cum dixit Apollo*: whereas rather they should contrariwise cite them, as did those two: or if they dare name Fathers, it is but bare *Ambrose* and *Austine*, whom the Church counted Saints, and put Saint before their names, when master *Caluin* and master *Beza* they will be sure to sound out; what partiall men are these? Alas, they might at least honor the fathers as much as their sons, and call them master *Ambrose* and master *Austine*. I speake not this to disgrace those men of yesterday, whom in many places I oft counted true searchers of the sense and holy land of Canaan. Neither yet wold I haue any to prefer those recent writers to the learned ancient Fathers, as ^o some too partiall, indiscreetly haue done, as if the gleanings

Eccl. 38. 28. 29^m *Epist. præf. Hilario.*ⁿ *Horat. epist.*^o *Vide Pisco. præf. in Gen.*

of

of Ephraim were better then the vintage of Abiezer: and what haue these done in comparison of them? but onely to shew the factious spirit of singularitie of some sectaries, who in stead of the Fathers haue children, whom they make Princes in al lands.

p Lib. de sac. scr.
queb. 12. cap. 2.

Neither is my censure the obseruation of learned *P Zanchius* himselfe, who hauing shewed that the proud contempt in some of learned men and interpreters to be one cause of not vnderstanding the scriptures aright, taxeth those sharply with faction *Qui nimium addicti sunt suis interpretibus*, who are pinned to the slecue of their owne interpreters; wherof as the Papists are guiltie (saith he) who are pinned to the Monkes and Doctors, *Thomas, Agidius, Scotus*, and such like: so, *sunt plerique etiam inter nostros*, there are not a few (by your leaue) euen among vs Protestants also, *quibus religio est ab interpretationibus suorum preceptorum vel minimum deflectere*: and he shewes the effect & profit of such sectarisme, *Ita fit, vt & ipsi sponte se priuent vera scriptura intelligentia: & dum suos preceptores in omnibus, & per omnia volunt tueri, turbas excitant in Ecclesia. Res est perspicua vel me tacente*. True *Zanchius*, it is so plaine here, that one may runne and reade it in this land. For my poore part and little reading in the Fathers, when I found such store of heauenly learning, of diuine meditations, sound expositions, patheticall amplifications, and godly admonitions, I resolued in my self with *Erasmus* who had read them all more then many of vs: *In Athanasio suspicimus seriam ac sedulam docendi perspicuitatem. In Basilio præter subtilitatem, exosculamur piam ac mitem suauiloquentiam. In Chrysostomo, sponte profluentem orationis copiam amplectimur. In Cypriano spiritum veneramur martyrio dignum. In Hilario, grandis materia parem grandiloquentiam atque cothurnum admiramur. In Ambrosio dulces quosdam aculeos. In Ieronimo diuitem scripturarum penum optimo iure laudamus. In Gregorio puram nulloq; fucopicturatum sanctimoniam agnoscimus*. And in *Aufline*, as in a map, al these we admire. Thus thought that learned man of these Fathers, but *Erasmus* was deceiued, and for this wil they count and write him but *Eras-mus*. And though late writers frō them giue vs oft the true sense and meaning of Scripture; yet in my simple iugdement, profound *Aufline* for questions, learned *Ierome* for

q Epist. prefix.
som. 1. August.
& lib. 1. de ras.
concion.

for expositions, patheticall *Chrysostome* for amplifications, holy *Bernard* for meditations, pithie *Cyprian* for perswasions, sweete *Ambrose* for allusions, which they call delusions; eloquent *Nazianzene* for mouing the affections; in stead of their children, I still iudged these Fathers were made by the holy Ghost, Princes in all lands. And though in respect of informing the vnderstanding, there may seeme some collation, yet for leading and conforming the affection, and reforming the will (I speak before the Lord and his Saints) I think there is no comparison. *Lege eos, & inuenies nos, comparatione eorum, imperitissimos*, saith^r one: Do but reade them, good brother, (for such commonly neuer reade them, if they did, it were impossible they should dislike them) and thou shalt finde many of vs vnworthy to cary their bookes, which made me (I confesse) resolute with that excellent^d Father, *Meum propositum est, antiquos legere, probare singula, retinere quae bona sunt, & à fide Ecclesiae non recedere*. Wherein, as I freely professe with *Brentius*, *Patres ut multum amo, ita canitiem eorum reuerenter veneror, ac sentio eos plurimum utilitatis in Ecclesiam conferre*: so can I not but with^r *Bucer* proclaime against these Antipaters, *Inhumanum est, nedum indignum filijs Dei, verè pios, verèq; doctrina sacra studiosos, ac non parum de Ecclesia Christi suis scriptis meritos, temerè adè in ordinem cogere, adeoque omnem illis auctoritatem derogare: id quod plerique sibi, nescio quo spiritu, turbulento hoc nostro seculo nimium quàm licenter permiserunt*. Thou saidst that truly *Bucer*, they do it nescio quo spiritu, it is from the spirit. He addeth, *Hic candor, hoc consensus studium quum omnibus debeatur*, this fauour of naming them, whereas it is due debt to all authors, *Præcipue debetur ijs, quos multis iam seculis, & sapientiae, & sanctimoniae nominibus totus ferè orbis suspexit & veneratus est*. When I haue said neuer so much for them, I cannot giue them more due commendation aboue late writers, then learned^u *Hyperius* doth in a whole chapter, who had read & compared both so thoroughly. I wil set downe his owne words in Latin, because in this question I speak to the learned. *Vehementer demiror quorundam male feriarum ingenia ac iudicia* (and so may all wisemen) *qui praestantissima remedia ad evitandum omne incommodum etsi porrigi cernant, agrè tamen se-*

^r Jerom. Epist.
ad Roman.

^r Jerom. Epist.
ad Marur.

^r Explan. in
Psalm. 111.

^u Lib. 4. de var.
stud. Theol. ca. 9.

runt illos in sanctorum patrum lectionem incumbere, (witnesse the dustie desks where they stand, whereas the boords of late writers are worne bright, and the bookes blacke with reading) non aliter improbant, damnant, repudiant, abijciunt veterum scripta uniuersa, quàm si nihil in ijs extaret dignum cognitione, & de Christo nihil unquam docuissent veritati sacra scriptura consentaneum. Atqui satis superque constat, multos ex sanctis illis patribus vita sanctimonia conspicuos, plerosque etiam miraculis claros extitisse: adhuc, propter confessionem nominis Christi dira perpeffos: nonnullos etiam sanguine suo & morte fortiter tolerata, consignasse confessionis sue & sanae doctrinae Evangelicae certitudinem. Constat insuper, quomodo Deus dignatus sit quosdam illorum, mirabili virtute spiritus ac gratia in docendo celebres in Ecclesia reddere: & quomodo donis hisce tantum valuerint, ut in asserenda veritate, in redarguendis confutandisque, tam Philosophorum quàm haeticorum erroribus, in exhortationum gravitate, in acrimonia & feneritate conuictionum, in consolationum dulcedine, Caeteros omne longo interuallo post se relinquant, & quorumvis hominum conscientijs, supra quàm dici queat, prosint. Constat praeterea, quantopere sua doctrina & pietate Ecclesias promouerint, stabiliuerint, & quomodo integras optimeque ordinatas posteris reliquerint, (integras & optime ordinatas? Yea Hype: ius? No, we haue found a more holy and pure policy calitus delapsam). Quinetiam in hunc usque diem experimur, nos illorum sanctissimis lucubrationibus mirifice adiuuari: Omnem conseruandarum Ecclesiarum artem & prudentiam ex iisdem addiscamus necesse est (not necessary neither, if we find better at Geneva). Denique non pauci qui nunc aliquid laude dignum scribendo praestant, illorum plumis se subinde vestiunt, ornant, superbiunt, quamuis callide dissimulent. Hac igitur quando ita se habent, equidẽ Inuidos & Maledicos obtrẽtatores istos indignos arbitror, aduersos quos plurimis verbis pro vëdicanda sanctorum patrum dignitate à calumnijs dimicem & propugnem. Quod si tales mores ac vitae puritas, par uerè doctrina in istis elucerent, si tot in dicendo scribendoque labores exhaustos, si tantum ardorem ad illustrandam Christi gloriam confirmandasque Ecclesias, si tantum animi robur in sustinendis pro veritate periculis conspiceremus in superciliosis & delicatis istis Aristarchis seu censoribus, quanta hac omnia fuisse in priscis illis patribus nonimius, fuerunt autem excellentissima:

tunc sanè nos aliquo pacto aurem ipsis accomodaremus. Nunc vero quando nihil prorsus eiusmodi deprehendi in eis potest, quamlibet scrupulosè omni ex parte circumspèctes, nos audire eos nolumus, multo minus respondebimus eorum cauillationibus. Thus farre Hyperius for the Fathers. Reade this Antipaters, and be ashamed.

I know no reason in the world, why they should either mislike or postpone most holy men, Confessors, Martyrs, and miracle-workers, the pillars of the Church, the burning lampes of good life, and lights of great knowledge, but either because they are too learned, as *Festus* said of *Paul*; or else because they were reuerent Fathers of Gods Church: and it may be, that one herbe puts death in the pot, and if the name of Bishop go by their eares, it turnes the whole pot of pottage. I will end this with the Wise mans aduice, *Eccl. 3. 2. Heare your fathers indgement, o children, and do thereafter that ye may be safe: for the Lord will haue the fathers honoured of the children, and hath confirmed the authoritie of the mother ouer the children.* Let me adde with *Syracides, cap. 44. 1.* Let vs now commend the famous men, and our fathers of whom we are begotten. The Lord hath gotten great glorie by them, and that through his great power from the beginning: they haue borne rule in their kingdomes, and were renowned for their power, and were wise in counsell, and declared Prophecies. They gouerned the people by counsell, and by the knowledge of learning meet for the people, in whose doctrine were wise sentences. All these were men honored in their generations, and were well reported of in their times. There are of them that haue left a name behind them, so that their praise shall be spoken of: their seed shall remaine for euer, and their praise shall neuer be taken away: their bodies are buried in peace, but their name liueth for euermore. The people speake of their wisdom, and the congregation talk of their praise, though malice swell at betters, pride disdain at superiors, humorists rage, scismatickes cut off these conduit pipes of liuing water, and that *impura puritas*, as *Nazianzene* calls it, storme, and sonnes, as our Sauour foretold, rise against the fathers and cause their name to die: though their tongue bleare

and their pen blot the names of the fathers; which blessed *Eli-ahs* are now taken vp in heauen, & haue left vs their cloaks behind them: yet let my tongue cleaue to the roofof my mouth, and my right hand also forget her poore cunning, when either refuseth to proclaime from my heart, *The fathers, the fathers, the chariots of Israel and the horsmen therof*. So much (indeed too much) be said to their first vnreasonable reason, of abandoning the Fathers sayings or names from our Sermons.

2. *Ob.* It hindereth one from often preaching, *ergo*.

1. *Resp.* It hindreth no artists (as Preachers should be) who were brought vp at the feet of *Gamaliels* in the Colledges of the Prophets, and therefore haue this handmaid at a call, with the Apostle, to wait on her mistresse. And they that want this knife of secular learning, how can they diuide the word aright to Gods people? Such runne before they be sent, as the Prophet complaineth, and ^x *Erasmus*, as I said, obserued in his dayes. Such wold be Doctors of the law, and yet vnderstand not what they speake, nor whereof they affirme. A Minister ^y *must be apt to diuide the word aright*, therefore a Logician: ^z *apt to argue and convince the gainesayers*, therefore a Rhetorician: ^a *apt to teach*, therefore furnished with all kind of learning; do all things by order, therefore methodicall: and he that comes without these, is like the bad Orator in ^b *Tully*, who thinking he had moued his auditors to pitie whereof he declaimed, asked *Catulus* after his Oration, *Num egregie misericordiam mouisset*, Whether he had not maruellously moued pitie: Yes truly, great pitie, (quoth he) for I thinke there were none so stonie harted and blockish, but they pitied thee in thy speech. Such may sooner moue pitie then pietie in their people. God will one day say to such dispensers of his meate to his familie, as he said to *Shebnah* the steward of his house, *Esa. 22. Quid tu hic?* What dost thou here? Or as *Ierome* with others out of the Hebrew translate it, *Quid tu, quasi quis, hic?* What dost thou here, in templo Dei indignè ministrando? as *Lyra*. *Indignus tali habitatione*, as *Aquinas*. *Aut quasi quis hic ac si esses alicuius valoris*, as *Hugo* glosseth. ^c *2. Cor. 2. 16.* Such a *quasi quis* should not sit in *Moses* chaire, whereof the Apostle asked, *quis*, who is sufficient for these things? though

^x Lib. 2. de rat. concion. ad concit. sacras interdum assilium quilibet adolescentem, le- mes: indocti, &c.
^y 2. Tim. 2.
^z Tit 1.
^a 1. Tim 3:

^b Lib. 2. de Ora.

^c 2. Cor. 2. 16.

now they resolute the question *quis* into *quisquis*, who is not sufficient for these things? Where shall I lay the fault of such queasie & quasi-ones? Is it *Rebecca* their mother, who by commendatorie letters puts them in the apparell of Christ their elder brother, that our auncient *Isaaks* know them neither by voice nor by hand, and so steale they a blessing from dimme sights, that know not whom they blesse? Wherefoeuer it be, a Minister without knowledge of the Arts cannot be apt to teach, as ^d *Hyperius* proueth at large: and if such haue them at a call, how hinder they his often preaching?

d Lib. de rat. Stud. Theolog. cap. 4.

2. It hindered not the auncient Fathers, nor our late best Homilists, who preached, preached I say oftener then many of these do. I will shew them anon, that if they vsed it more often then they do, they should preach more and talke lesse in the pulpit then some do. Iesus went about all cities and townes teaching in their synagogues, and preaching the Gospell, saith the Euangelist, *Mat. 9.35*. On which words *Musculus* thus taxeth talking Ministers: *Non dicit, loquens, sed pradicans: exigit enim non simpliciter narrantem aut loquentem, sed pradicantem. Quem admodum non satis est ad pradicandi Euangelij munus exequendum simpliciter ad populum dicere quæ scripta sunt, sed opus est ut totis viribus ista gratiâ depradicentur. Licet enim vera dicat qui ea dicit, quæ in Euangelicis scriptis leguntur, non tamen mox dici potest Euangelij pradicator, nisi pradicantis etiam referat conditionem & iudicium.* He addes his censure of such talkers: *Proinde parum apti sunt ad pradicandum Euangelium, qui tantum hoc curant, ut ad horam discant ad populum utcumque:* he giues no lesse censure elsewhere of their profiting the people. If *Musculus* had heard some of our talkers, he would haue reported of some place: *Loquitur, non pradicat iñic.* To what end learne we in seauen years the arts? To what purpose Libraries, and stored studies? to what end tongues? nay to what end studying twenty yeares in the Vniuersitie, if a Preacher must say no more on a text, then an artisan, a tailer, a shoemaker, and a trades man can, with a testimonie and an example from an Index? If this be to preach, then euery silly lay-man that can reade, may serue the turn, & *ad quid perdisio hac?* What needed such paines and cost in the Vniuer-

e Loc. comm. cap. de offic. minist. Habens istos ceteros dies per septimanam quibus concionentur, recitâ hoc quiddâ, &c. Illud verò probandum non est, quod ex bono numero admodum multis, nec ex animo sed perfunctori ac frigide dicunt, &c. nec verbum Dei perscrutentur & vtiliter secantes ad adificationem auditorum accommodant: sed admodum sese officium adimplessè putant, si vnicuique ad horam dixerint.

sities? Is it not excellent, when euery idiot that heareth vs, may say with himselfe: *Eadem & tu ex hoc loco possis dicere*, as out of *Keckerman* I noted? No, it hindereth no artists from preaching, who haue it at commaund, and helps them to diuide Gods word aright from often preaching. How oft wold they preach? the best and most famous Preachers in this land haue ingeniously confessed, that they cannot preach aboue twise a weeke, they could speake indeed sixe times, but they are charged to preach the word, *2. Tim. 4. 2.*

3. *Ob.* It hath no promise of blessing, *ergo.*

1. *Resp.* Euery good gift comming downe from the Father of lights hath a promise of blessing, *1. Cor. 12. 7.* when it is vsed to his glorie. *Truth ouercommeth all things*, (saith ^f *Esdras*) *truth is greater and stronger then all.* All the earth calleth for truth, and the heauen blesteth it, *1. Esdras 4. 6.* And indeed as riuers in their channels, though they tast of the earth, and relish of the mudde wherein they runne, yet coming into the sea, resume their auncient saltnesse: so truth in the heathens, though it tast of their paganisme when they vse it to worldly respects, yet returning to the authors seruice from whence it first came, receiueh its old vigor, and may serue as salt to season the nations withall.

2 It had a blessing in *Paul*, who confuteth Philosophers and Atheists thereby, *Act. 17. 1. Cor. 15.* It had a blessing in the Fathers, who confounded Heretickes and Apostates therewith, and so may we Papists, Turkes, Heretickes, Atheists, Epicures, Scismatickes, Puritans, Anabaptists, and Brownists out of naturall reason, & *Ambrose* professeth, he conuerted *Ausine* by the helpe hereof. It lead the heathen to the knowledge of the Godhead and diuine matters, *Rom. 1. 19.* It made them morally iust, wise and vertuous, and taught them to do the things of the law, *Rom. 2. 14. 15.* and how much more may it Christians, when it is directed by the word, and made powerfull by the spirit of sanctification?

This their second Obiection, from reasons. Their third is, the authoritie of all Writers.

1. *Ob.* The auncient Fathers and recent Homilists vsed it
not

f 1. *Esdr.* 3. 12.

g' *Ser. 92. de dop.*
August.

3 Argument
from Fathers
and others.

not in their Sermons: therefore they thought it vnlawfull, or at least not expedient.

Resp. They all allow it: and whereas most the auncient were busied in disputation with Hereticke, yet euen those, who onely preached to their people, vsed it often and much in Sermons popular, and that when no controuersie was in hand but the doctrine of faith and good manners, as anone shall be shewed at large. And surely the obiector of this reason, read neuer (God knoweth and he too) the auncient and moderne thorough (me thinkes) but tooke it by heare-say from the hucksters hand.

2. *Ob.* Yea but *Chrysostome* excuseth himselfe to the people, and maketh an Apologie for vsing secular learning in sermons: ergo he thought it either vtterly vnlawfull, or much inconuenient to be vsed.

Resp. I might here answer with ^h*Ierome*, *Sed ipsa loca nomina*, ^h*Apolog. aduet.*
nec hoc mihi sufficet nisi eadem dicta ad verbum protuleris, the ^{Ruff.}
obiector might haue noted him, where, if he had it not from others report?

Indeede I find *Chrysostome* (*orat. 2. aduersus Iudeos*) excuseth himselfe to the people by *Pauls* example, that in his sermon speaking of Christ, he cited Ethnicke Philosophers, as *Pythagoras*, *Plato*, *Tyaneus*, *Socrates* and *Diagoras*. Which if he did in respect of Iewes, he might iustly, who reiected heathens learning and witnesse, as I shewed before. If in respect of his people and auditors, he might iustly, because speaking of Christ he brought something from Philosophers, who neuer heard nor dreamed of the *Messias*. Howsoeuer he there apologizeth his alleaging of it then, he often after (as hereafter I will shew) cited it to his people. And in the next sermon *contra concubinarior*, he alleageth the fable of *Tantalus* in the Poets to his auditors for no point of controuersie at all, and very often vseth it in his popular sermons without all apologie when no controuersie was in hand. This was but a gesse of some who had not read the father throughout.

3. *Ob.* Yea but *Ierome* in his Epistle to *Eustochia*, reproo-
ueth her for reading prophane authors with the Scripture; say-
ing,

ing, What communion hath light with darknesse? what concord Christ with Beliall? what *Horace* with the Psalter? *Virgil* with the Euangelists? *Tully* with the Apostles? Is not a brother scandalized, if he see thee sit at table in the idols temple? And although to the pure all things be pure, and nothing to be refused if it be receiued with thanksgiuing of them that know the truth; yet ought we not to drinke together the cuppe of the Lord and the cup of diuels. And to dissuade her from this, tels her a story how he was in a vision cited before Gods tribunal, and beatē for spending so much time in reading *Tully*, *Plautus*, and such like: & was told, *Ciceronianus es nō Christianus*, thou art a Ciceronian *Ierome*, and not a Christian. At which word he promised to reade prophane authors no more, and kept his vow for the space of fifteene yeares, as weⁱ reade in his writings, *ergo*.

ⁱ *Ierom. proem.*
^{in Gal. 3. and Paul.}
^{& Eustoch.}
^k *Probl. loc. 150.*

I answer with ^k *Aretius*, *Ierome* prescribeth to *Eustochia*, *Qualis debeat esse lectio Monialis Nonna*, what a virgine consecrate to Christ should chiefly reade. Not *Horace* as the Psalter, nor *Virgil* as the Euangelists, nor *Tully* as the Apostles Epistles. Not these more or so much as *Eustochia* did. He reprooueth this in women (as he might in all Christians) specially consecrated virgins and Nuns giuen to deuotion: but in his Epistle vnto *Romanus*, he alloweth men to reade and vse them with moderation, especially Ministers, who must be apt to teach, apt to conuince, and able to deuide Gods word aright to his people.

2. For his storie that he told her, if it was true, he was iustly to be blamed, because (as he confesseth to *Ruffinus*) he read them with such delight that he disdained the Scriptures: and therefore defineth no man should reade heathens more or so much as prophane authors; which no Christian will denie.

^l *Schol. in Epist.*
^{Zerō. ad Eustoch.}

3. Whereas many (saith ^l *Erasmus*) beleeuing this fable, dare not meddle with secular learning, least with *Ierome* they be beaten, they are deceiued with a dreame. For *Ierome* himselfe in his Apologie to *Ruffinus* (who charged him with breach of this promise and periurie for reading them after it) tels him that it was but a meere illusion of Satan, and fantastickall dreame (as there he confesseth he had many such) and not to beleeued.

I promised (saith he) when I was alleepe and not mine owne man.^m I vowed neuer to reade them for further knowledge, but to remember what before I had read in those authors.

m De futuro
sponsio est, non
præsentis memo-
ria abolitio, I. v.
Apolog. aduersus
Ruff.

And whereas he told *Eustochium*, that he had not read *Tully*, *Virgil*, nor any prophane writer for 15. yeares, it was not because of his dreamie promise & sleepe vow, but because he had sore eyes, much sicknesse, and infirmitie of his whole bodie: asⁿ there he confesseth, and telleth *Ruffinus*, who accused him for reading them when he mended, that being acquainted with them from a boy, he could not vtterly forsake them: adding, *Si literas didicisses, oleret testa ingenioli tui quo semel fuerat imbuta*: thou readest truly, and therefore art so learned, and blamest me for reading him, *ut solus inter ecclesiasticos tractatores eloquentia flumine glorieris*.

ⁿ *Proem. in Gal. 3.*

Wherefore seeing neither Scripture rightly vnderstood, nor any reasons truly examined, nor any precept or practise of auncient Fathers or late Writers, disallow secular learning in popular Sermons, as at large I haue shewed: it is not vnlawful to be vsed in the pulpit at any time, as some from this do pretend. The consideration whereof, made me bold to vse that whereof I saw no prohibition, either from Gods word, reason, or mans iudgement. And therefore as the^o Lacedæmonian women with child, laid faire pictures before them, whereon looking often and earnestly, their reflexe might make them conceiue as faire children: so did I in conceiuing this *Brotherly Reconciliation*, lay the beautifull workes of the Fathers, the faire images and pictures of their minds before mine eyes, that this child might be like and resemble them, at least in some little member of the bodie. The lawfull vse whereof, both ecclesiasticall and prophane Authors in the pulpit, though it hath bene sufficiently proued by a P famous Preacher and Doctor of our Church: yet, sith it is now called into question againe, not onely in Athens, but euen in the pulpit, giue me leaue (for apology of mine owne practise) to gleane after that labourer in Gods haruest, and shew first by Scriptures, secondly, by reason, thirdly, by the auncient Fathers and late Writers, that *humanitie is lawfull in popular Sermons*, when no controuersie is in hand.

^o *Oppian lib. a.*

^p *D. K. lib. 4. c. 43. on Ionas.*

For the first. That learning which the Scriptures forbid not to be vsed in popular Sermons, may be lawfully vsed therein, 1. *Cor. 6. 12. All things* indifferent are lawfull: but the Scriptures forbid it not, as in examination of the places alleaged is shewed, *ergo.*

2 That learning which God himselfe preached and reuealed to the people for the knowledge of himselfe, is lawfull in popular Sermons, if Gods practise may be a patterne to Preachers: but secular learning God preached and reuealed to the people for knowledge of himselfe, *Rom. 1. 19. vide Martyr. & Gualt. in id. ergo.*

3 That learning or knowledge which taught people to do the things of the lawe, is lawfull in popular Sermons, I meane still, when no controuersie is in hand: but secular learning and knowledge taught people to do the things of the lawe, *Rom. 2. 14. ergo, &c.* Compare their decrees with Gods law, and see how neare they came to it by their naturall knowledge, whereby they were a lawe vnto themselues.

Touching *worshipping of one God* in the first commandement of the former Table, this knowledge taught them so much, as their books witnes. See *Tully lib. 1. de Legibus, lib. 2. de nat. Deor.* and ^q *Cyrril* brings the doctrine of *Pythagoras* to proue this point.

^q Lib 1. cons.
Julian.

In the second Commandement the Law forbiddeth images of God. The Persians did so also, as *Strabo* reporteth; and in their war against the Grecians burnt the images of their gods, not in contempt of religion (as some Greeke writers enuiously accuse them) but because (saith ^r *Gualther*) they desired to set vp the worship of the high God, and purge it from idolatrie; the like storieth *Tacitus* of the old Germans; and *Numa* the second king of Rome counted it impietie, saith *Plutarch*, to represent the liuing God by the forme of a man, or figure of anie liuing creature. And though some of them when they knew God, glorified him not as God, but became vaine in their imaginations, and turned the glorie of the incorruptible God into the similitude of an image of a corruptible man, and of birds, of foure footed beasts, and creeping things, *Rom. 1. 23.* This was

^r Homil. 116.
Rom. 2.

not

not Gods fault, saith *Gualther*, who plainly reuealed this knowledge and his will vnto them, but their owne foolish heart, which turne the truth of God to a lye.

For the third precept, forbidding to take Gods name in vaine, manie of them by this their knowledge detested Exorcismes wherein it was prophaned, and *Theophrastus* in *Plutarke* checked *Pericles* for this thing. As for periurie, wherein his name was abused, they punished it seuerely, as examples in their stories do witnesse.

For the fourth precept, of keeping his Sabbath, they ordained lawes for the like, though abusing their knowledge, they misused it with multitude of ceremonies and ridiculous rites.

Touching the second table in generall, their precept of charitie was, Do to others as ye would be done to, which our Sauiour saith is the Law and the Prophets.

For the first precept, of honouring our parents, *Homer* bad the same, and gaue the same motiue, *That thou maist liue long vpon earth*. And *Solon* (as *Tully* reporteth) made no law against parricides, because he thought none would be so vnnaturall and vngodly, as to kill his parents.

For the second, *Thou shalt not kill*, their reuealed law of naturall knowledge taught them this abundantly, prohibiting homicide by their publike lawes, as their bookes witnesse. And such was their seueritie against it, that from the building of the Citie, the space of 620. yeares none was killed by anie priuate hand within the wals, as *Dionysius Halicarnassens* reporteth.

For the third, *Thou shalt not commit adulterie*, their lawes were seuer against it, and punishments of it grieuous. The Egyptians lawes punished it with a thousand stripes in the man, and cut off the nose of the woman, to deterre others from the like, *Diod. Sicul. lib. 2. de reb. antiq. cap. 2. Cal. Rhod. lib. 21. cap. 45.* *Solons* law permitted, that a man might kill the adulterer when he found him in the act. The Athenians mulct it with a mullet, vide *Cal. Rhod. lib. 27. cap. 4. Plato* with death, *lib. 9. de legibus*. The Lemny so contemned the goddesse *Venus*, that none wold sacrifice vnto her, onely because they thought she had committed adulterie with *Mars*, *Alex. ab Alex. lib. 2. cap. 14.*

The Lepreiled the men three dayes through the Citie, condemning them all their life after, and made the women stand v^p in the market place to be a spectacle of shame eleuen daies, *Cal. Rhod. lib. 21. cap. 48. & Alex. ab Alex. lib. 4. cap. 1.*

The Cretans mulct it largely, and excluding adulterers from all office and dignitie, crowned it with ignominie. *Alian. var. hist. lib. 12. & Cal. lib. 21. cap. 45.*

The Arabians punished it with death, *Alex. ab Alex. lib. 4. cap. 1.* and Parthians no sinne more seuerely. The Pisidians made them be both led together on an Asse thorough the Citie for certaine dayes, *Stob. ser. 42.* The Thracians punished it grievously. Among the old Germanes *adulteram excisis naribus maritus expellit*, say stories, and lashed her thorough the towne. The barbarous Gothes (as *Procopius* relateth) made it capitall. The Romaines made them do publike penance in a long robe, *Cal. lib. 21. cap. 48.* and made it lawfull to kill their wiues for that fault, whereof *Valerius* shewes many examples, *lib. 6. cap. 1.* But of all most famous is the law of *Zaleucus*, who when his owne sonne was accused of adulterie before him, and adiudged to lose both his eyes for the fault, would not heare the whole Cities intreatie for the one eye, but pulled out one of his owne, and another of his sonnes to satisfie the law, *Val. Max. lib. 6. cap. 4. & Volater. lib. 20.* And thus by this reuealed knowledge were the Gentiles a law to themselves.

For the fourth precept, *Thou shalt not steale*: *Solon* by his law punished theft double. *Draco* by his ordained, that he *qui stercoreandi causa stercore bubulum abstulisset*, aut olera, who had but stolen a little ordure or dung should die for it, *Alex. lib. 6. cap. 10. ex Gel. lib. 11. cap. 18.*

The Scythians punished no fault forer. The Indians iudged it the greatest. The Atrians stoned it. The Phrygians if one stole but an instrument of husbandrie, made it death, *Stob. ser. 42. Alex. lib. 3. cap. 5.* and the lawes of the twelue Tables in Rome, punished night-theft with death, *Gel. lib. 11. cap. 18. Alex. lib. 6. cap. 10.*

For the fift Commandement, *Thou shalt not beare false witnesse*, the Egyptians punished lying with death, *Diad. Sicul. lib.*

2. cap. 2. the Persians and Indians imposed perpetuall silence on him who had thrice lyed, *Alex. ib.* For periurie, the Indians cut off the toes and fingers, yea the outward members of the periured, *Alex. lib. 5. cap. 10.* And for false accusation see how king *Assuerus* hanged *Haman*, *Esth. 7. 8.* and the Pisidians threw them headlong from a rocke, *Alex. lib. 6. cap. 10.*

For the sixt and last, *Thou shalt not conet*, the bookes of Philosophers, Poets, and Hiltorians are full *de frenandis affectibus*, to speake nothing of their lawes. Did this Ethnicke knowledge and learning teach and perswade them to do the things of the law, and can it not helpe to informe our vnderstandings, reforme our minds, and conforme our wils also? Yes doubtlesse, being made powerfull by the word of the spirit, and fruitfull by the spirit of grace, may it helpe to breed holinesse in vs, that made them so wise, so prudent, so iust, so sober, so temperate, so continent, that without law by this naturall knowledge they did the things of the law: seeing, as *Peter Martyr* noteth, if we looke on the manners, life and conuersation of *Cato*, *Socrates*, *Aristides*, and such heathens, we shall find, they go beyond the Jewes, and exceed many Christians. Wrought it so much good in them, who had not the spirit of grace, and can it worke nothing in vs, who haue the spirit of sanctification?

*1 Comment. in
Rom. 2.*

4 That learning, the abuse whereof Saint *Paul* condemneth in popular Sermons, may be lawfully vsed therein: but *Col. 2. 8.* *Paul* condemneth the abuse of Philosophie, and the deceit of secular learning, *Ergo.*

Our moderne interpreters expound this place of the abuse, when it *παρολογίζεται*, as the Apostle speakes, doth beguile with paralogismes and vaine deceit, through the traditions of men, according to the rudiments of men, and not after Christ: As, that the world is eternall was a paralogisme of *Aristotle*; that the soules go into new bodies was a paralogisme of *Plato* and *Pythagoras*; that pleasure is the chiefest good, a paralogisme of *Epicurus*: So in Diuinitie, difference of meates, a paralogisme of the Jewes and Papists, and such like. Otherwise when it doth not beguile, and brings such paralogismes, the Apostle alloweth it: therefore *Paul* spake warily, saith *Austine*, adding it of Philo-

sophie, after the elements of the world, and not after Christ, and vaine deceit, saith Theophylact, least he should deterre vs from hearing Philosophie. Seeing then he biddeth the Colossians beware in their Preachers of Philosophie, which is παραλογισμα, beguiling with vaine deceit, and not after Christ: he alloweth that which agreeth with the analogie of faith to be heard of the people at Colosse. This place vltch^u Socrates for a reason to proue this point in hand.

u Lib 3. hist. Ec-
clesiast. 14.

5. Saint Paul 1. Thess. 5. commaundeth vs to trie all things, and keepe that which is good. And in this precept Socrates before cited, thinkes the Apostle commaundeth Preachers to search for learning in all bookes for their people, that we be *exquisiti numularij quo omnia exploremus*: and it is euident (saith he) that the Doctors of the Church frō their youth to their last old age in *Gentilium disciplinis se exercuisse, idque partim disertis sermonis & mentis exercenda causa, partim ut eos ipsos scriptores doctrina, qua tradenda errore lapsi sunt, penitus conuincerent*. They tried all secular writers, and for their vse tooke out of them that

x Probl. loc. 150.

which was good. So^x Aretius vnderstandeth this place of the Apostles precept, commaunding Preachers to reade and trie any secular authors, and take out of them that which is good. *Ut apum more per omne scriptorum genus volitemus, ac quicquid boni apud singulos deprehenderimus, in usum nostrum transferamus*. One (saith he) will teach vs methode; another, purer speech; a third, examples of vertues. This author, history: that piety for our people. And there is no booke (as Plinie noteth) so bad, out of which some good may not be learned. Our Sauour in his sermons bad the people trie brute beasts, and learne of them that which is good: and why may not we bid our people trie Poets, Philosophers, Historians, & learne of them that which is good? Esai bad the people trie Oxe and Ass, and learne of them that which is good: and why not much more of wise and prudent men? Ieremie, the Swallow, Turtle and Crane: and why not we much more Plato, Aristotle and Xenophon? Salomon the Ant, and why not Aristides? Ieremie Dragons, and why not heathens? Our Sauour rauens, lillies, and fowles of the ayre; and why not Poets, Philosophers and Historians? He taught the people
from

from vintners, husbandmen, builders, pipers, sowers, marchants, fishers, dough-kneaders, weather-wise and wizards, butchers and what not; and why not we from any that which is good? He said to his people, *Learn of the Lillies of the field, learne of the fowles of the heauen; and why may not we say, of Tully, of Plato, and such like?* Wherefore if they be bid trie all things in any authors, and keepe that which is good; let them looke to it who trie none, nor take ought at all from strange authors. *Paul* saith, *Trie all, and keepe that which is good.* As *Christ* said to *Peter*, *Arise Peter, take and eate: but they answer, Not so Lord, for no vncleane thing hath euer entred into our mouthes.*

6. Seeing secular learning is not forbid by the word, we should not withhold it from the people, who desire to heare heathens and infidels witnesse Gods truth: and this after *Pauls* example, *1. Corinth. 9.* who became all to all to winne the more. And this place ^y *Clemens Alexandrinus* vrgeth for this point in *y Lib. 3. Strom.* hand, *Saint Paul* became all things to al men, that by al meanes he might saue some: that is, changed all shapes in things indifferent (saith *Caluin*) as the matter required, and put on diuers persons of men for the more profit of his hearers. To the Iewes he became as a Iew, not onely in manners, when for them ^z he circumcised *Timothy*, ^a purified himselfe, ^b shored his head in *Cenchrea*, and obserued some legall rites, of which he discharged the Gentiles, *Acts 15.* but in his doctrine also, when disputing with the Iewes he vsed the testimonie of the Prophets and not of the Apostles (as ^c *Theophylact* obserueth) that he might winne the Iewes. To the Gentiles that were without law, he became as a Gentile, as if he had bin without law, in preaching to Philosophers, not from Scripture but from Philosophy and Poets, when he tooke the inscription and epigramme of their altar for his text, whereon he made his sermon, as *Theophylact*, *Ierome*, *Chrysostome*, *Ambrose*, *P. Martyr* and *Gualther* expound this place, that he might thus win them without law, that were indeed without law. *Solent enim omnes ex proprijs & cognitis argumentis conuinci*, saith ^d *Theophylact*: *Id ipsum facit & Deus, cum singulos hisce ex rebus trahit ad sui cognitionem quibus insinuerunt* *magis*

^z *Acts 16. 3.*

^a *Acts 21. 26.*

^b *Acts 18. 18.*

^c *Enarrat. in Tit. 1. 12.*

^d *Id. in Tit. 1. 12.*

magis & credunt. As himselfe taught *Balaam* by the mouth of his Ass, *Numb. 22.* and by his foolish beast whereon he rode forbad the foolishnesse of that Prophet. *Saul* by the witch he confuted, whom he belecued, *1. Sam. 28.* The soothsayers by the Oxen that caried the Arke, *1. Sam. 6.* He called the wise men of the East by a starre, *Mat. 2.* because they were giuen to Astronomie and starre-gazing, as *Musculus* obserueth: and why not we then by Astronomie, who are giuen to that most? He drew fishermen vnto him by a draught of fish, *Luke 5.* and why shold not fishers of men baite their hooke with stories of fishes and draughts, to catch fisher-men alike? Vnto the Capernaits that followed him for bread, he preached of heauenly bread, & gaue them food from heauen, *Iohn 6.* Vnto the Samaritane that came to draw water at *Iaakobs* well, he discoursed of other water, and opening the fountaine of *Dauid*, gaue her water of life, *Iohn 4.*

Et hoc exemplo Doctores Euangelij monentur, saith *Musculus*, by this example are we admonished to become all to all, that by all meanes we may saue some, and winne the moe. Thus, as *Caluin* spake of his Apostle *Paul*, *Omnes formas mutauit & diuersas hominum personas induit.* To *Marie* in the garden he appeared like a gardener: and why should not we to planters and grafters appeare from *Plinie*, *Dioscorides* and herbalists, with the nature of trees and plants, as the Scripture doth? To those two trauellers *Luk. 24.* he appeared like a traueller: and why should not we speake vnto trauellers of peregrinations, iourneyes by sea and land out of stories? To strong *Iuakob* he appeared like a wrafter, *Gen. 32. 24. 25.* and so should we to souldiers with stories of battell and warres, as oft doth the Scripture. Thus appeared he to his people in preaching with similitudes, parables, allegories, stories, and what not. Thus his Apostle was made all to all, to winne the moe, that is, saith *Piscator*, *Omnium ingenijs se accommodauit*: and so should we in sermons frame our selues to all mens knowledge and nature: to husbandmen with stories of husbandrie, from *Columella*: to Philosophers, with axioms of Astronomie, from *Aristotle*: to Phisitions, with aphorismes of medicine, from *Galen* and *Hippocrates*: to Lawyers with maxims of law, from *Iustinian*: and to Atheists, with naturall reason

and

c In *Mat. 4.*

and testimonies from heathen, and kill Goliath with his owne sword.

Christ prooued the resurrection to the Sadduces, not by *Iob* 19. which is the most pregnant and plaine place, but onely out of the fīue bookes of *Moses*, *Math.* 22. which alone they allowed. So did *Paul* the Philosophers at Athens by the inscription of their altar, *Acts* 17. The Atheists at Corinth, not by Scripture which they refused, but became as one without law to them that were without law, *Conciones suas illorum captui & moribus accommodauit, & omīssis scripturæ testimonijs, argumentis est usus, & Poetarum quoque autoritate pugnauit*, saith ^f *Gual-* ^f *Homil. 47. in*
^{1. Cor. 9.}
^g *Jerom. Epist. ad Roman.*
^h *Lab. 1. Sermon.*
ther on this place I urge. By whose practise, as they are checked, who bring nought but scripture against Iudaisme, Paganisme, Atheisme, as *ꝯ* *Cyprian* is sharply taxed in *Lactantius*, because against *Demetrius* he brought testimonies of Prophets and Apostles, which he counted fabulous, and not of Philosophers and Poets, whose authoritie he could not refuse: so are they much to blame, who become not all to all, all true writers to all hearers, that by all meanes they may saue some, and winne the moe. Some desire in such a doctrine Gods testimonie alone, become as a Jew to the Jewes: some, heathens testimony to witnesse that truth, become as a Gentile without law to them that are without law, become all, Philosophers, Poets, Historians, in truth, that by all meanes we may saue some. *Sunt enim etiam anime propria habentes nutrimenta* (saith ^h *Clemens A-*
^h *Lab. 1. Sermon.*
lexandrinus) *& alie quidem augentur per agnitionem & scientiam, alie uero per Græcam pascuntur Philosophiam, cuius, quemadmodum nucum, non est quiduis esculentum.* Euery soule hath its owne proper food and feeding, some are fed and nourished by the scriptures alone, others stomacke will haue it sawced with secular learning, else they will not tast our receit, nor relish the things of the spirit. *Neque uero verebuntur nostri &c.* saith he, *ut ijs quæ sunt pulcherrima ex Philosophia, & ijs quæ præcedunt disciplinis*, he brings this place of the Apostle for his reason, *non enim solum propter Hebræos & eos qui sunt sub lege, par est fieri Iudeum; sed etiam propter Græcos Græcum ut omnes lucrifaciamus.* Let vs therefore (saith he) as the Apostle did, preaching Christ

admonish every man, and teach every man in all wisdom, that we may present every man perfect in Christ Iesus.

7. Preachers are commaunded to studie, to shew themselves approoued worke-men that need not be ashamed, *deuinding the word of truth aright, 2. Tim. 2. 15.* But the word of truth we cannot cut and deuide aright to our people without the knife of secular learning: Therefore is it lawfull, yea necessary in our sermons. The proposition being cleare, I proue the assumption, 1. by the iudgement of auncient and late writers: 2. by the practise of them both: 3. by many instances of scripture. For the first, Saint ⁱ *Austine* sheweth plainly, that history is needful, & plurimū nos adiuvat ad sanctos libros intelligendos, and sheweth for want of this, many haue erred in expounding the scriptures. S.^k *Ierome* auoucheth that for the opening of *Daniels* Prophecie, many stories of secular writers are necessary, as of *Suctorius Calimachus*, *Diodorus*, *Hieronymus*, *Polybius*, *Possidonius*, *Claudius*, *Theon*, and *Andronicus* surnamed *Alipius*, *Iosephus* & those he citeth, chiefly our *Livy*, *Pompeius Trogus* and *Iustine*, who explaine all the storie of the last vision, and describe the warres of Syria and Egypt, that is, of *Seleucus* and *Antiochus*, and the *Ptolomies*, after *Alexander* cuen to *Augustus Caesar*. And if at any time I be compelled (saith he) to vse secular learning, it is not my will so much as great necessitie that inforceth me, that I may proue those things which the Prophets foretold so many ages before, tam Græcorum quam Latinorum & aliarum Gentium literis contineri, are contained in the writings of Greeke and Latin authors.

^l Ora, 2. de conser.
in Eccl. pur. p. us.
Dei verbo.
Admicula vo
rò arrium dicēdi,
ac præcipuarum
Philosophiæ par
tium, maxime
Ethicæ & Phy
sices cognitio.

Yea ^l *Zanchius* himselfe confesseth, that Preachers must come to handle the word necessarijs instructi adminiculis, furnished with these necessary helpes, if they will profite their hearers, and do any thing worthy praise. These helpes are the arts, and the chiefest parts of Philosophie, especially the knowledge of morall and naturall Philosophie. Absque his enim non modo plurimas scripturarum sententias non intelligent, sed & multas gravissimas disputationes de providentia Dei, de peccato, de libero arbitrio, de lege Dei, de virtutibus &c. non assequuntur; sine illis verò, ne quidem quæ affectui fuerint, commodè tradere alijs poterunt.

Marke

Marke him, neither can they vnderstand and open the scripture without the helpe of secular learning, nor deliuer the meaning they haue to the people fitly without it. For we know (saith he, citing this very place I vrge) that the Apostle requir-
eth in a Preacher skill to cut and deuide the word aright. And lastly, there condemneth he them who are *ἀνοσιδαιοι*, *quod hominum genus raro Ecclesie profuit*, teachers from their owne braine, which sort of men seldome haue profited the Church.

As he resolved in that Preface, so in his ^m booke alleaging that place before vrged, *1. Thessal. 5. Trie all things, and keepe that which is good*: to proue that we must reade interpreters for getting the sense, he addeth, that to attaine the true meaning of scripture, we must sift it and trie it *consultis lexicis & libris de Tropis scripturarum siquid occurrat in verbis: consultis verò historijs & aliarum artium libris siquid talium rerum scitu neces- sariarum occurrat*. And ⁿ after auoucheth, that we must take care that we vnderstand the signification of words, the force and proprieties of speeches, and any other things, the know- ledge wherof must be fetcht from Grāmarians, or Logicians, or Hiltorians, or Mathematicians, or other arts, *illa ex ijs libris cog- noscantur*: let the knowledge of those things be fetcht from such bookes and authors.

A Preacher must open his text as well by prophane as sacred writers, saith ^o *Gualther*, applying those things in either to these times for our instruction and comfort, *Et hac est illa verbi Dei secatio quam Paulus suo Timotheo, & in illo ministris omnibus com- mendat*: and this (saith he) is that cutting of Gods word aright, which *Paul* commendeth to his *Timothy*, and in him to all Mi- nisters of the word.

Who can vnderstand the phrases of Scripture without Grammer, saith ^p *Hemingsus*? Who the parts of longer speech, who the order of disputations; who the force and conne-
xion of their arguments without Logicke? Doeth not *Paul* re-
quire in a Preacher, that he be apt to teach and deuide Gods
word aright? which that he cannot do without Logick, Rheto-
ricke, nor without secular learning expound it, who seeth not?

m Zach. quest.
12 de sac script.
reg. 8.

n Regula 9.
Quorū cognitio
petenda sit ex
Gr. mathematica vel
Dialectica, vel
historijs, vel Ma-
thematica, vel
alijs artibus, &c.

o Prefat. m mi-
nor. Prophet.

p Comment. in
Col. 2. 8.

» Many things (saith he) are said in the Prophets, the Psalmes and
 » Apostolical writings, *Qua sine rerū naturalium doctrina intelligi*
 » *nequeunt*, which cannot be vnderstood, much lesse opened
 » to the people without the doctrine and learning of naturall
 » things.

Whatsoever things are written of the site of places, and of the natures of beasts, trees, stones, herbes, or other like bodies in prophane authors, that the knowledge of them helpeth to open the darke places of the Scripture, we haue taught before saith Saint *⁹* *Aufine*: and *cap. 16.* he shewes, that for expounding the Scripture aright, the knowledge of beasts, of herbes, of stones, and such like is necessary, and must be found out. And where are these natures better to be found, then in *Plinie*, *Aristotle*, *Dioscorides*, *Gesner*, Poets, Philosophers and Historians? *Certum est* (saith *ⁱ* *Aretius*) it is certaine, that difficult places and hard knots of the scripture *usitata phrasi & sententia ab Ethnicis petita expediri*, are opened by a like phrase and sentence in prophane authors. And though many places in Scripture be plaine and easie, yet who seeth not, that because of seeming antilogies, whereof there be not a few in the Scripture, of ambiguity in speech and words, of imperfect clauses, of preposterous speeches and anticipations, of idiotisimes in both tongues, of manifold allusions to things of all sorts, of tropicall and figuratiue speeches, wherof I spake before; and lastly of the difficulty, and obscurity of Scripture, wherof *Illyricus* hath giuen no lesse then one and fiftie reasons, though matters most necessary to saluation be in some place or other plaine, yet can it not be vnderstood without this helpe. Reade that writer, how he sheweth, in euery booke of holy writ some thing is alluded to, which without it we cannot expound and deuide aright to our people.

But of all other *Hyperius lib. 1. de ration. stud. Theolog. cap. 4.* *Quod artium scientia sit Theologo necessaria*, is learned and large
 » in this point. Where he auoucheth, that the knowledge of the
 » arts doth no lesse mightily conduce to vnderstand, then to open
 » and expound to others the high mysteries of the Scripture. Nei-
 » ther will we heare them *qui obgannunt*, who barke and baule a-

gainst

q *Lit. 2. de Doct.*
Christ. cap. 29.
que: unque de la-
corum situ natu-
risq; animalium,
lignorum, lapidū,
herbarū, aliorū
ve corporū scrip-
ta sunt, eorū cog-
nitionē valere ad
enigmata scrip-
turarū soluenda
docuimus.
 r *Proble. loc. 150.*
de lect. Ethnic.
 f *Vide Indicem*
loc. puz. prefix.
tom. 1. August.
 p *Alia. inar.*

t *Tract. 1. de ras.*
cognos. scriptis.

u *Ibid. & tract.*
6. de necessit.
cognis.

gainst vs, that the skill of vnderstanding and expounding the „
 Scriptures, is so to be expected of the holy Ghost, that we need „
 not vse these good helpes. Though all knowledge of diuine „
 things come from God, yet is it exacted of vs to learne the arts, „
 the tongues, and other secular learning with many watchings, „
 and vse them when the matter requireth, in expounding the „
 Scripture: *Quid verbis opus est? enuncit experientia, &c.* What „
 need words? experience proueth, that the causes, beginnings, „
 progresse, ends, circumstances, and what soeuer is of moment, „
 are in obscure places more perspicuously explained of them „
 who vse the arts, then of those that want the or vse the not at al. „
 And afterward he sheweth at large, that Grammer for proprie-
 tie of words and phrases: Logicke for definitions, diuisions, de-
 monstrations, argumentations, auoiding sophismes, and distin-
 guishing ambiguities: Rhetoricke, to teach, delight, perswade,
 and moue the affection: Arithmeticke for calculation of times,
 yeares, and supputations: Geometrie, for sites and situations
 of places, countries, and regions: Physiologie, for scanning cau-
 ses and their effects, for searching natures and qualities of man,
 his soule, her faculties: of plants, stones, beasts, birds, hearbes,
 trees, Palmes, Cedars, Oliue tree, Fig tree, and Vine, mentioned
 often in Scripture: diseases, as the palsy, dropse, fluxe of bloud,
 and feuers: Astronomie, for the celestiall motions, for the Sun,
 Moone, Starres, for Meteors, raine, wind, rainbow, thunders,
 haile, tempest, earthquakes, and the first and latter raine in
 Canaan: Ethicke, for manners and good life: for definitions of
 vertues or vices, for helpes and hinderances of both: Historie,
 for knowledge of men, their manners, kingdomes, and regen-
 cie of the Monarchies: Poetrie, vnder whose darke fables much
 excellent morality for life and good maners, like a kernel with-
 in the shell is contained. Without these arts (saith he) a Prea-
 cher cannot vnderstand the Scriptures aright: *Neque Prophetarum*
vaticinia & conciones plane percipiet, neither open them for
 himselfe, nor diuide them to other aright. And therefore *Theo-*
doret on this place, *diuide aright*, compares a Preacher to a
 plowman, who vseth not one, but many instruments, as helpes
 for tilling the ground. Indeed *solo vomere terra proscinditur: sed*

x Lib. 16. de
ciuit. Dei cap. 2.

ut hoc fieri possit, cetera etiam aratri membra sunt necessaria, saith
 x *Austine*: The culter and share is the principall toole that clea-
 ueth the ground, the word of God alone is sharpe to diuide be-
 tweene the marrow and bone, and plow vp the fallow ground
 of our hearts: yet as *cetera aratri membra sunt necessaria*, as the
 other tooles are necessarie in the plow, so *Aratus*, we see Saint
 Paul was faine to vse as an helpe for his tillage. If this simily
 like not, a y larned Bishop and iewel of our Church vseth ano-
 ther, We say eloquence and other liberall arts are to be likened
 to that part of the Carpenters wimble, which turneth about,
 goeth round, and by little and little draweth in the iron or
 steele-bit. The wooden handle entreth not into the wood, but
 wreatheth in the piercer: so do these arts, if they be rightly vsed,
 further the vnderstanding of the word of God. This vse *Lactan-*
 tius seemed to seeke, when ² he said, I would I had the gift of
 eloquence or learning, either because men might giue better
 credite to the truth, when it is beautifully adorned, or that they
 might be ouercome with their owne weapons. And surely they
 who do not thus maintaine learning in preaching, but would
 banish the vse of liberall arts from the pulpit, restore (as much
 as in them lyeth) ignorant Iericho againe ^a saith Bishop *Iewell*.
 And I may with ^b him boldly auerre, This ignorant Iericho hath
 many friends in our dayes, who by all meanes draw men from
 knowledge, and seeking for learning in bookes which carrie
 fruitfull instruction: but good letters and studie to encrease
 knowledge, are not to be neglected. Such as presume of Gods
 spirit ouer boldly, that without their indenour to vse the wholesome
 meanes which he hath left vnto his Church, they shall and do by spe-
 ciall inspiration vnderstand his will, do tempt God. Thus we see
 that Preachers in the iudgement of auncient Fathers, and late
 writers, cannot open the Scriptures nor diuide the word aright
 without secular learning.

y B. Iewell ser.
6. in Ios 6. of
destroying Ie-
richo.

2 Lib. 3. Inssu.
cap 1.
*Vellem mihi da-
re eloquentiam,
vel quis magis
credans homines
ornate veritati,
vel ut ipsi suis
armis vin. astut*
a Ibid.
b Ibid.

2 This appeareth by the practise of all ecclesiasticall ex-
 pounders, who cannot giue vse of the true sense of Scripture,
 nor diuide it aright without this knife of secular learning. How
 oft are our moderne interpreters (to speake nothing of the aun-
 cient) *Gualther*, *Peter Martyr*, *Musculus*, yea *Caluin*, and
 most

most of all *Iunius* and *Beza*, faine to consult with Poets, Philosophers, and Historians for the vse and acception of words, for proprietie of phrase, for vnderstanding of stories and hard places in the Scriptures? Are we better able then they to explaine them without it? and may we not cite it as they do, without ostentation of learning? Indeed some haue practised and said they bring no prophane author, but when they find him cited in *Caluine* or *Beza*, because (I thinke) it is then hallowed, as *Paul* sanctified *Menander* and the Poets: but what is this else, saith *Arctius*, then to beled by Commenters onely, and see with other mens eyes? If *Caluin* or *Beza* bring the sense of a word from a Poet, and we take it from him, why is it not as lawfull to cite it as *Beza*? or rather to drinke the fountaine then the brooke?

3 As ^c *Hyperius* auoucheth, that diuerse matters of all kind ^{c Lib. 1. de res. stud. Theolog. cap. 11. Obf. 8.} are handled in Scripture, which without secular Writers we cannot vnderstand, nor open their meaning to our people: so sheweth he diuerse instances and examples thereof, as *Esa.* 15. *Joel* 2. to explaine their custome how the Iewes testified grieft of mind by shauing their heads and beards, by putting on sackcloth and renting their garments, *operapretium est*, it is needfull to shew from prophane Writers the like custome of Ethnick nations, who tooke it of them as most auncient, as the Græcians, Milesians, Carthaginians, Persians, Egyptians, Assyrians, Romaines, and many other, as *Alex. lib. 3. genial. dier. cap. 7.* sheweth at large, how *Archelaus* king of Macedon in token of sorrow, shaued his head at the death of *Eurypides*, and *Achilles* ^{d Homer. Iliad. lib. 5.} at the funerall of *Patroclus*. We tell them (*Deut. 11. 10.*) that Egypt hath no raine for extremitie of heate, and though Scripture there tels vs it is watered with labour, (*uid. Esa. 23. 2.*) yet how can we assure them the meanes of the whole lands fertilitie, but by shewing out of ^e *Plinie*, ^f *Pomponius Mela*, & *Solinus*, ^{e Lib. 5. mas. hist. cap. 9. & lib. 18. cap. 18.} ^{f Lib. 1. cap. 9. & Cap. 41.} ^{g Lib. 2. de exod. Ierusal. cap. 9.} ^h *Egesippus*, &c. that it is by the ouerflow of Nilus, which we reade not in Scripture? Will they not maruell, and say like *Nicodemus*, How can these things be? vnlesse we thus expound and explaine it? So *Mat. 9. 23.* they will maruell what minstrels did at a funeral, They will not, if we shew them how antiquitie by musicke

d In vet. music.
Proem.
k Seas. lib. 6.
Tub.

l Virgil. lib. 11.
Pers. Satyr. 3.

14 Plin. iun. lib.
8. Epist. 7.
Horat. lib. 2. ser.

unde Marcial.
lib. 5. Deposui
soleas, &c. Et Te-
rent. Heaut. Ac-
curtunt serui,
soleas detrahunt,
video alios festi-
nare, lectos stru-
ere, canam pa-
rare.

15 Iosiph. lib. 18.
antiq. Euseb. lib.
1. cap. 3. & lib. 2.
cap. 11.

o Lib. 7. polis.
cap. 11. ad fin.

musicke (as ⁱ Boetius sheweth) moued their friends to lament:
yet moderately, and therefore ordained ^k *tibiam*, a pipe at the
death of youth, (as it was now at the death of *Iairus* daughter)
and ^l *tubam* a trumpet at the death of old folke. How can we o-
pen fully this place without the helpe of these Poets? Shall we
say, It was an auncient custome? Suppose an hearer say of vs
truly, what *Aristotle* of *Moses* falsely for *Genesis*, *Hic homo multa*
dicit, sed nihil probat, Sir, I belecue you not, vnlesse you shew
me more then your owne bare word. So *Luk. 7.* they will mar-
uell how *Mary* could with teares wash Christs feet sitting at
supper, and wipe them with her haire. Went he bare-foot? no,
from ^m antiquitie I must shew how in eating they leaned on a
bed, and put off their shooes lest they should defile it. So *Luk.*
15. of the bloud of those *Galilæans*, *Act. 5.* of *Thenidas* and *In-*
das of *Galile*, this cannot be fully explained, without ⁿ them who
haue written of them at large. *Ioh. 8. 25.* when the Iewes asked
our Sauour, Who art thou? and he answered: *τὴν ἀρχὴν καὶ λαλῶ*
ὑμῖν: what stirre do Interpreters keepe on this place? how
doubtfull, hard, and vncertaine is it at first looke? whereas if we
shew the vse and phrase of the Greeke tongue, which vseth *ἀρ-*
χήν from *πρῶτος*, *primitiūs*, first, or before, as ^o *Aristotle* vseth the
word, it is easie. The Iewes of old searched, and to this day
spend their wits, to make Gods promise true of their eternall
possessing the holy land, though they be cast out, and are dri-
uen to many shifts: but see how briefly *Ausline* explanes it from
a like phrase in *Horace*:

Seruiet aeternum, qui paruo nesciet vti.

To be short, many stories of the kings of Babylon, the Medes,
Persians, and Macedonians, occurre in Scripture, which with-
out prophane stories we cannot explaine. The people are bid
learne of the Turtle, Crane, and Swallow, *Ier. 8.* often mention
of trees, as the palme tree, like which the righteous is promised
to flourish, and spread abroad like a Cedar in Libanus. Of the
Oliue tree, whereunto we Gentiles are compared *Rem. 11.* Of
the Vine, whereto all Christians *Iohn 15.* Often also are infinite
elegant similitudes drawne from naturall things, *In his omnibus*
locis (saith *Hyperius*) *opus est eos antiores consulas, qui de quadru-*
pedibus,

pedibus, serpenibus, anibus, arboribus, herbis, alijsque rebus simplicibus ex professo disputarunt. And seeing *Salomons* Philosophy wherein he wrote of all plants, from the Cedar to the Hyssope on the wall, is perished, what better helpees of explanation then *Plinies* naturall historie, then *Aristotles* storie of beasts, then *Columnella* for rurall matters, then *Leuinus Lemnius de herbis biblicis*, for declaring the nature of herbes in the Bible, then *Cardan* and *Alsans* diuerse stories, or *Gesner*, for the qualitie, natures, feature, &c. of all beasts, fishes, and serpents in those his large volumes? I may find a beginning, but no end in examples of these things. But who seeth not by these few, that without this knife we cannot cut and diuide the word aright? We reade 1. King. 5. that king *Salomon* hauing plentie enough of timber and trees in mount Lebanon, yet wanting so skilfull Carpenters in Iurie, as were the Sidonians, he hired Wrights of *Hiram* an heathen, to cut downe and hew timber for building of the temple. Marke *Peter Martyr* on this place, that he saith the Sidonians and men of *Tirus* were cunning in hewing timber, which he doth not attribute to the Hebrues, *Nos commonefacit pijs hominibus licere, artibus Ethnicorum utisi eis opus habuerint, habuit quidem Salomon in ditione sua materiem, quandoquidem; Lebanos mons Hebraorum fuit, sed peritos artifices non habuit. Prætereà conuenit ut mysteriū nō prætereamus, verum spectemus non sola Hebraorum opera, sed etiam Ethnicorum templum Dei edificari,* Though *Christ* our *Salomon* haue timber enough in mount Lebanon, matter in Scripture sufficient for building vs vp in faith, yet needes he the Sidonians, and skilfull Carpenters of Tyre to cut downe this timber, to hew timber out of the thicke trees, and bring it to an excellent worke: that is, to diuide and cut it aright for building of his temple. And whereas some that are thought Stewards of Gods house, thinke to cut it without a knife, and diuide to euery one their portion without this diuiding aright: *Complures illud undique lacerant atque discerpunt,* saith *P Chrysostome* on this very place I vrge, many of them teare it and pull it in peeces; or as *Caluin* here speaketh of each sort of them: *Alij mutant, alij discerpunt, alij contorquent, alij disrumpunt, alij in cortice harentes non perueniunt ad ipsam animam.*

*Quod Hebraei
non sciunt*

*p. Hieron. 5. in 2.
Tim. 2.*

9 Lib. 2. de rat.
concione

Some mangle it, others teare it, some wrest it, others come neuer to the kernell and sense for want of breaking the shell, the rest pull it asunder, and for want of this knife teare it with their teeth. I end this reason with [†] *Erasmus, His disciplinis, &c.* By these arts and secular learning soberly deliuered and fitly applied, is got a certaine dexteritie of wit, both to iudge of the
 ” right sense, and also fitly to deliuer it. And the more plenteous
 ” grace of the spirit comming vpon that skill got by mans industrie, *non dissoluit sed absoluit, non adimit sed adiunat*: but rather
 ” hauing got excellent gifts of nature, doth by them more excellently declare his efficacie and power, as the cunning craftsman
 ” more curiously shewes his best art and skil on an excellent subject: *Ita nostram industriam adeò non aspernatur spiritus ille celestis, vt exigat etiam, nec indignatur sua dona nostro vicissim studio adiunari, tantùm absit impia nostri fiducia.* I speake to the learned,
 ” iudge ye what he saith. These be the places of Scripture expounded both by auncient and moderne; which still (I iudged) allowed as lawfull, if not commanded as necessarie, humanitie in all Sermons.

Next this first prooue of Scripture, shall secondly be reasons.

First reason.

That doctrine which is taken out of the sacred Scriptures, is lawfull in all Sermons. But most doctrine of heathen Writers, that is true, is taken out of the sacred Scriptures, Therefore most doctrine of heathen Writers that is true, is lawfull in all Sermons. The proposition is cleare, for do they not cite the Apocrypha, when he hath a sentence taken out of canonical Scripture? Approoue we not and alleage in all written bookes, that truth which the Authors tooke out of it? Thinke not these men their owne sayings worthie to be vsed in all popular Sermons, when in sense it is taken out, or agreeth in substance with that pattern of truth? For the assumption, [†] *Iustine Martyr*, who liued so neare the Apostles, affirmeth, al things that both Philosophers & Poets haue deliuered of the immortalitie of the soule, or of torments after death, or of the knowledge & contēplatiō of diuine things, or such like decrees, *argumenta à Prophetis mutuati & intelligere potuerunt & commemorarunt*, They borrowed them all of the Prophets, & had them but at second hand from the Scriptures.

† Apolog. 2. pro
Christ.

Itaque

Itaque in omnibus & apud omnes veritatis semina videntur esse:
 and therefore he shewes at large in that second Apologic, that
 there is great harmonie and agreement betweene Christian do-
 ctine and Philosophers and Poets, whence he claimed it thus
 before: That whatsoeuer excellent things were said of all Phi-
 losophers, Poets, and Historiographers, *nostra sunt, Christiano-
 norum*, they are ours who are Christians. * *Tertullian* saith no
 lesse: Which of the Poets, which of the Philosophers is he, who
 hath not drunke of the fountaine of the Prophets? Thence the
 Philosophers watered and quenched the thirst of their wit, *ut
 quae de nostris habent ea nos comparent illis*. And hauing shewed
 how many things they haue like the Scriptures, asketh, *Vnde
 hac (oro vos) Philosophis aut Poetis tam consimilia? non nisi de no-
 stris sanamentis, ut de prioribus*. Those things (saith ^u *Ambrose*)
 which the Scriptures speake in plaine and simple words, doth
Aristotle and the Peripatetickes sing of and extoll *magno quo-
 dam cothurno*, with excellencie of speech, and wisdom of
 words. * Again, let Poets and the Philosophers acknowledge,
 that whatsoeuer excellent things they haue spoken, they haue
 them from ours, that is, the Scriptures. And ^y againe, I haue v-
 sed the words of *Esdas*, (saith he) *Vt cognoscant Gentiles ea quae
 in Philosophia libris mirantur translata de nostris*, that the hea-
 thens may know, that those things they admire in the bookes
 of Philosophers, are taken from the Scriptures. *De literis nostris*
 (saith ^r *Austine*) *habuerunt omnia quaecunque bona & vera dixe-
 runt*: All their sayings that are good and true, they had them
 from the Scriptures. This ^a *Cyrril*, ^b *Chrysostome*, ^c *Theodores*,
^d *Nazianzene*, with many moe affirme and confirme; and there-
 fore *Clemens Alexandrinus* in his bookes of *Stromes* handling
 this point, ^e calls them theeues, for stealing that truth out of Scri-
 ptures which they withheld in vnrighteousnesse, and was none
 of their owne: yea spends the whole sixth booke almost in dete-
 cting this theeuerie of Poets, Philosophers, and Ethnick H-
 storians. They witnesse our truth in many things: *Plato* hath
 much of the destruction of the world, for many thinke he had
 read *Moses*, whence he is tearmed *Moses Aiticus*, the Atticke
 or Graecian *Moses*. *Homer* of the paines of hell, and honouring

*Magnus confes-
 sus de throne
 Christiana cum
 Philosophis &
 Poeta.*

Apolog. 1.

*Apolog. ad-
 uersus Gen.*

*Qua Poetarum,
 qui philosopharum
 qui non omnino
 de Prophetarum,
 sona potuerit
 Inde agitur Phi-
 losophi sic in-
 genij sui riga-
 merunt, &c.
 u Lib. 2 de A-
 brab. cap. 10.*

*x Lib. 2. ad Simo-
 nic. Epist. 7.*

*y Lib. de bon.
 mors. cap. 10.*

*z Lib. 2. de doc.
 tris. cap. 28.*

*vid. lib. 18. de
 ciuit. Dei cap. 14.*

*a Lib. 1. & 10.
 contra Iulian.*

*b Homil. 65. ad
 Ioban.*

*c Lib. 1. Graec.
 Fabul.*

*d Orat. in Basil.
 e Lib. 3. Strom.*

f Lib. 1. in Da.
cap. 1. uerf. 1.

our parents. Tully of Gods prouidence, and rewards of vertue. Whence ^f *Ierome* doubted not to tell thee, That thou maist find some of the vessels of Gods house in the bookes of Philosophers. And surely if euery man that found his neighbours oxe going astray, was commaunded by the law to bring him home to his maister that owed him: much more (me thinkes) are we bound to bring home these vessels into the house of God, and carrie home all their truth, as stray goods from the temple of the Lord. In many points they witnesse our truth. And though Christ and his Apostles refused testimonie of the diuels, because it was needlesse, sith their miracles did sufficiently witnes their doctrine, as ^g *Theophylact* obserues: yet these failing in vs, we haue need to call both Apostles and Philosophers, Prophets and Poets, as *Moses* did both heauen and earth to witnesse his truth. And though the testimonie of God be greater, yet may we receiue the witnesse of men: as *Demetrius* had good report not onely of the truth it selfe, but of all men. Wherefore when we dare appeale to enemies, and say with our Sauour, Yea let euen these speake, this is glorie for it, as it was for him.

2. Reason.

2 Truth is still truth wherefoeuer we find it, and may be cited of whom soeuer it be spoken, saith *Aretius*. S. *Paul* giues a reason, *Tit.* 1. 13. why he alleaged the Poet, *hoc testimonium verum est*, this testimonie is true. Sith all truth is from God, saith ^h *Caluin*, if any thing be truly said of the wicked heathens, it ought not to be refused, because it came from God: and seeing

h Comment. in
Tit. 1. 12.

” all things belong to him, why is it not lawfull to apply and vse
” any saying to his glorie, which may fitly be bestowed to that
vse? And againe, seeing all truth is from God, there is no doubt

i Comment. in
1. Cor. 15. 33

” *quin Dominus in os posuerit, etiam impijs quacunque veram & salutare doctrinam continent*: But the Lord put into the mouth

k In 1. Cor. 15.
33.

” euen of the wicked, whatsoeuer things contain true and whole
some doctrine, ^k *Peter Martyr* witnesseth this truth, we may
borrow it of the heathens, seeing by whosoever truth is spoken,
” it is of the holy Ghost: and when we take it out of their books,
” *non aliena rapimus, sed nostra ab iniustis possessoribus nobis vendicamus*. There is but one truth among all (saith ^l *Aufine*) and
this one truth of whomsoever it be spoken, must be receiued, as

l Lib. 2. de lib.
arb. cap. 12.

he

he sheweth *lib. 13. confess. cap. 31.* But that Father *lib. 2. de Doctr. Christi. cap. 18.* is excellent in this point, as in al. If prophane writers haue said any thing well, it is not to be refused for their superstition, if we can take any thing from them profitable for vnderstanding the scriptures. For then ought we not to learne letters, because *Mercury* (as they say) was their inuentor: or because they dedicated temples to Iustice and Vertue; and because those things which are to be borne in our hearts, they rather would adore and worship in stones, therefore we should flie iustice and vertue. *Imò verò quisquis bonus verusq; Christianus est, Domini sui esse intelligat, ubicumque inuenerit veritatem.* And surely then in Saint *Austins* iudgement, they are not good and true Christians that refuse Gods truth when they find it in heathens. *Quicquid verum est, Christi vox est* (saith *m Bucer*) *eam m Jo Psal. 1. 1.* undicunque sonnerit audiamus: and indeede euery Christian whensoever he heareth truth out of Philosophers, Poets or Historians, will know his voice, yea follow it, and say with his spouse, *Vox dilecti mei est*, It is the voice of my beloved that knocketh, *Cant. 5. 2.* If wicked *Saul*, if trecherous *Iudas* and sonne of perdition, yea if a foolish Assie speake truth vnto *Balaam*, he must receiue it: and if a Rauen bring *Eliab* meate, he must not refuse it, because it came frō the Lord. And indeed, whether we search in the Prophets or Poets, in the Apostles or Philosophers, in *Moses* or *Aristotle*, there is but one truth, diuersly apparelled. If *Peter* confesse, and the diuels professe of Christ, Thou art the Son of God, it is not a truth in the one, and a lie in the other: but though the persons be contrary, the motives diuers, and ends different in either, the substance of the confession in both is the same. Onely (as that learned man excellently noteth out of *Gellius*, the difference between them is this, That as in Lacedæmon sometimes when in a weightie consultation, an eloquent but an euill man had set downe a good decree, which they could not amend, they caused it to be pronounced by one of honest name and conuersation, and then receiued the good sentence as autenticke: so truth spoken by *Arasus*, *Menander*, or *Callimachus*, is not more true in the mouth of Saint *Paul*, but onely hath gotten (as out of *Origen* I noted)

n Lib 18. not.
 assic cap. 3.
 Sic bona sententia
 manifestis in ipso am-
 bor manifestus est.

Paulus significat
ut ea. Origen.

a more sanctified author. Neither refused the Apostle the saying of *Callimachus*, though he was a most lying Poet in the rest, but alleaged it when he saw it to be true. After whose example, and with the like reason, may euery Preacher cite truth from lying Poets, and euery hearer receiue it as sanctified from the spirit the author of all truth, when they know *hoc testimonium verum est*, this testimonie and saying is true. It is true of all whoeuer speake his truth, *The voice of Christ and part of his law*, as *Martin Bucer* calls it, *He that heareth you, heareth me; and he that despiseth you, despiseth me. Nec refert, quod ad nos attinet, quis eam nobis indicet*, saith^o *Aretius* disputing this point in hand. For as a godly matrone vnder meane and base apparell is worthy of honour and reuerence: so truth (saith he) spoken by the wordes of an heathen Poet, Philosopher or Historian, is to be embraced, not because they spoke it, but because it is truth, because this testimonie is true. So I approoue, what *Homer* said of honouring our parents, not because he said it, but because God first so appointed. So likes it me, that *Plato* said, the soule is immortall, not for *Plato*, but because it agreeth with Gods ordination. *Nec deterior estimari debet veritas propter Ethnicos scriptores*, who like *Parots* spake truth, which they knew not what it meant, like *Balaams Asse*, vttered veritie which they vnderstood not, and like *Caiphas* knew not what they proclaimed.

3. Reason.

3. They thinke it profitable and good to season those yong vessels, their children, with this licour, both for knowledge and manners, whereof they cannot chuse but tast all their life long, as the P Poet speaketh, and ^q *Ierome* told *Ruffinus*. And if it bred this profite in them, why not much more in old folke? If it nourished not their vnderstandings and minds, why rather set we not them to sucke the two breasts of the Testaments alone?

p Quo semel est
imbuta recens,
seruabit odorem
Testa diu Horat.
q Si liceras didi-
cisses olere testa
ingeniosi tui, quo
semel fuerat im-
buita Apolog. ad-
uersus Ruff.
4. Reason.

4. Why spend we seauen yeares in attaining secular learning, and that in the Vniuersities, with much cost of Founders and benefactors, with great paines of our owne, why so many famous Libraries, why Preachers studies stored with prophane authors, if there be no yse of it for a Preacher? *Quò mihi diuitia,*

si non conceditur vis? What needed this lost? this might haue bin sold for much, and giuen to the poore. Why in Christian Vniuersities is not rather read and expounded *Moses* Genesis, then *Aristotles* Phisicks? *Salomons* Prouerbes, then *Aristotles* Ethicks? *Moses*, then *Plato*? *Dauid*, then *Tully*? *Salomon*, then *Seneca*? as^r one spake more according to zeale then knowledge. And what is this else, but with *Lucinus* to count learning and good letters the plague of common-wealths; and wish that all prophane authors (like those bookes of curious arts) might be burned in the market place? Indeed some would count it (as he did when he saw the bookes of vsurers burnt) the brightest and purest fire that euer they saw.

^r Rem. Specul. leg.
in Eccl. 12. 14.

5. The enemies of Gods truth in diuellish policie haue forbidden Christians the vse of secular learning, because they saw it much helped Christs cause and religion, which they persecuted: for when *Julian* the Apostate saw learned *Apollinaris*, eloquent *Basil*, *Gregorie*, and many other then learned men, confute them out of their owne writers, he inhibited that Christians children should be trained vp any more in secular learning, or reade Poets, Philosophers, or other prophane authors, as *Gregory* the Great,^f *Socrates* and *Sozomen* relate. And *Sozomen* giues this reason of his diabolicall subtiltie, *Hinc solum uenit, ne Christiani Gentilium disciplinis instruerentur, quoniam magnam ad persuadendum facultatem posse parari censebat*. For this cause onely he forbad that Christians should be instructed in the arts and learning of the heathens, because he perceiued that much skill to perswade the truth might be gotten from their bookes; and therefore he prohibited it by law, that he might corrupt religion with Barbarisme, saith *Aretius*: *Ideo iudicare debemus, vel hoc nomine utendos esse, eo ipso quod hostis Christiani nominis id prohibuit*, saith that author. And surely they that forbid Christians the vse of it in the pulpit, do no lesse in will, then *Julian* did in deed; and although they be not *hostes Christiani nominis*, yet are they *hostes Christiana rei*, whose simplicity of knowledge the diuell hath cunningly abused with blinde and intemperate zeale. Thus much for my second prooffe, which is reason.

5. Reason.

^f Lib. 3. hist. Eccl.
eccl. cap. 14.
^e Lib. 5. cap. 17.

3. Prooſe, the
authoritie of al
auncient and
Eccleſiaſticall
late-writers.

The third generall prooſe ſhall be the authoritie and iudge-
ment of all auncient and Eccleſiaſticall late-writers for the uſe
of ſecular learning in the pulpit; whoſe authorities, though I
haue diſperſed in expounding thoſe places and reaſons I allea-
ged, yet will I now muſter them all together, as one armie roial,
and a great cloud of witneſſes for this truth.

1. *Juſtine Martyr* Firſt, *Juſtine Martyr* (to take them in order from the Apoſtles
times) his iudgement we heard before, *apol. 2.* whatſoeuer excel-
lent things or of diuine matters, Philoſophers or Poets haue ſaid,
they had them from the Prophets. And finding great harmonie
betweene both, and the ſeeds of truth in them al, he auoucheth:
Apol. 1. what things were excellently ſaid of all Philoſophers,
Poets and Hiſtoriographers, *noſtra ſunt Chriſtianorum*, they are
ours that are Chriſtians.
2. *Clem. Alexan.* 2. *Clemens Alexandrinus lib. 1. Stromat.* ſaith, The ſoules of
men haue each their owne proper and peculiar nourishments,
and ſome are fed by diuine knowledge, others by Ethnick Phi-
loſophie, whereof euery thing is not (as of nuts) to be eaten.
Neither need our Diuines feare to uſe thoſe things that are moſt
excellent in Philoſophie and other arts: for it is not meet onely
to be a Iew to the Iewes, and them that are vnder the law, but
euen a Gentile alſo to the Gentiles, that we may winne all, ad-
monishing and teaching euery man in all knowledge, that we
may preſent euery man perfect in Chriſt. And this ſecular lear-
ning (ſaith he) *eſt veluti condimentum cibo permixtum*, not ſo
much delighting, as procuring a good appetite in the minde, to
reliſh better the things of the ſpirit. Philoſophie truly was ne-
ceſſary before Chriſts coming for the Gentiles vnto righ-
teouſneſſe and iuſtice, but now it is profitable for the worſhip
of God, and piety in them who collect faith by demonſtration.
For God is the cauſe and author of all good things, of ſome
things indeede principally, as of the olde and new Teſtament;
and of other things by conſequence, as of Philoſophie. And
perchance it was principally given to the Gentiles before the
vocation, as the law was to the Iewes; that it might be their
ſchoolemaſter to bring them to Chriſt; *Præparat ergo Philoſo-
phia, ei viam muniens qui à Chriſto perficitur*. Laſtly he produceth
that

that simily and type, *Gen. 16.* As *Saras* (*Abrahams* wife) when she,, was barren her selfe, gaue *Abraham* *Hagar* the Egyptian hand-,, maide to beare him some children: so Gods Church alloweth,, secular learning to beare sonnes vnto God, when the Scripture,, is not so pregnant.

3. *Origen lib. 1. contra Celsum*, plainly and peremptorily auer- 3 *Origen.* reth, *Gentilium doctrina Christi fidem confirmat*, the learning of the heathens confirmeth the faith of Christ, and therefore to be vsed in sermons. And *homil. 14. in Genes. 26.* he compareth the Scripture to *Isaac*, and it to *Abimelech*, who comming from *Gerar* with his friends vnto *Isaac*, he said vnto them, Wherfore come yee to me, seeing ye hate me, and haue put me away from you? And they answered, We saw certainly that the Lord was with thee, and we thought thus, Let there be now an oath betwixt vs, euen betweene vs and thee, and let vs make a couenant with thee. This *Abimelech* (as *I see*) hath not alwayes peace with *Isaac*, but sometimes he dissenteth, sometimes he asketh peace: so secular learning with Gods law, *neque in dissensione potest esse, neque semper in pace*, for Philosophie neither in all things is contrary to Gods law, nor in all things consonant thereunto. But when it makes a couenant of peace and agreement with scripture, it must be entertained and bid to its table, as *Isaac* did *Abimelech*: thus *Origen*.

4. *Tertullian lib. 1. de patient.* he saith, *Disciplina seculi vana* 4 *Tertullian.* *ad laudem & gloriam Dei promouent, aut nunquid potius iniuria cum diuina res in secularibus rebus volutatur?* Secular learning, which some hold so fabulous and vaine, promoteth the praise and glorie of God; or is it rather an iniury to it when diuine matters are handled therein?

5. *Cyprian lib. 4. epist. 2.* when the Apostle (saith he) biddeth 5 *Cyprian.* take heede least any deceiue you with Philosophie and vaine deceit, *Vitanda sunt que non de Dei clementia veniunt, sed de Philosophia durioris presumptione descendant.*

6. *Damascen lib. 4. de Orthod. fid. cap. 14.* his iudgement is, 6 *Damascen.* *Si ab ijs qui foris sunt decerpere quippiam utile valuerimus, non aspernabile est*, If we can take any profitable thing from prophane writers, it is not to be abhorred. Let vs become approoued

Gold-smiths, keeping the lawfull and pure gold, but refusing and refusing the adulterine. *Summius sermones optimos, Deos autem ridiculos, & fabulas alienas canibus proijciamus*, Let vs take their best sayings, but their ridiculous gods and strange fables let vs cast to the dogs.

7. Epiphanius.

7. *Epiphanius in ancorat.* sheweth, that the very fables of the Poets proue the resurrection, and hauing declared it in many, addeth withall, *Et multa de his dici possunt ad confirmandam fidem nostram, atque ipsos redarguendos*. And is not that which confirmeth our faith needfull in popular sermons?

8. Theodoret.

8. *Theodoret lib. 1. de fid.* is excellent in this point, At least
 „ (saith he, speaking to the heathens) beleue your owne Philo-
 „ sopers, ye friends, who by a certaine previous tradition prepa-
 „ red and taught you to entertaine our religion. For they seeme to
 „ be like those birds, which they call singing birds, that imitate
 „ mans voice, and vnderstand not the meaning of those words
 „ they vtter: and in like manner when they speake of diuine and
 „ heauenly matters, they were ignorant of the truth of those
 „ things they deliuered. This dew of heauenly knowledge fell on
 „ the Prophets and Apostles, like raine vpon good ground that
 „ brought forth much fruite; but on them, like raine vpon desert
 „ and sauage places, that with briars and thornes oft brings forth
 „ things that may be eaten. And (as I thinke) they deserue some
 „ pardon, seeing they were not guided by the light of the Pro-
 „ phets and Apostles, but had onely the direction of nature.
 „ Therefore they, who are endued with iudgement and dis-
 „ cretion, know to take from them what may serue their
 „ turne, and let the rest alone; as they that gather Roses, let
 „ the prickles alone. And as Bees not onely light vpon sweete,
 „ but also bitter flowers, when they sucke out onely sweetnesse,
 „ and abhorre bitternesse, so making a most sweete hony of con-
 „ trary qualities, sweet and sower, bitter and pleasant: so we fol-
 „ lowing their example, *E vestris illis amarulentis pratis*, compose
 „ pleasant and profitable honie for our selues. And as Apotheca-
 „ ries confect wholesome medicines of venomous beasts, as Ser-
 „ pents and Vipers, refusing somethings and taking other some,
 „ driue away many diseases by their vertue: *Ita & nos vestrorum*

Poceta-

Poetarum, Historicorum, Philosophorumq; monumenta versantes, alia ex ijs ut noxia & pestifera declinamus, alia verò sparsim nostræ inferentes doctrinæ, auxiliarem ac salutarem curationem asserimus. What can be said for pregnant for this point?

9. *Socrates lib. 3. hist. Eccles. cap. 14.* answering the obiections of them that refuse it, pronounceth, *Doctrina Gentilium neque à Christo, neque ab eius Apostolis, vel approbatur ut inspirata divinitus, vel ut periculosa prorsus rejicitur.* And this I thinke (saith he) was done not without the providence of God, for many Philosophers among the Gentiles resisted the false opinions of Epicures and Atheists, and by their bookes have brought no small profit to the fauorers of true godlinesse and pietie, though they knew not of the Messias. Again, both Christ & his Apolile commaund vs *ut exquisiti numularij*, we trie all things, keeping that which is good; and take heed that none deceiue vs by vaine Philosophie which is not after Christ, which we cannot do, *nisi hostium arma possideamus*, vnlesse we take from them the weapons of our enemies, as did Saint Paul and such other of the Church that succeeded. He addeth this short Epiphonema as a reason of all, *Nam honestum, quocunque fuerit loco, est veritatis proprium*, truth is still truth, and like it selfe wherefoeuer we find it, in Prophets or Poets, Apostles or Philosophers.

10. *Lactantius* in his third booke of diuine Institutions, though a professed enemy to Philosophers, confesseth of Philosophy, that it agreeth with Scripture in many things, where we may embrace it, though oft it is corrupted with lies, where we leaue it.

11. *Nazianzene monod.* in *Basil* exceedeth all these in this point: I thinke (saith he) it is granted of all that are wise, that all learning and knowledge first is in the kind and nature of good things, not onely that Christian learning, which hunteth not so much after wisdom of words, as the sense and meaning of things: but also that which is among the infidels, or which some Christians hate, as separate from God, iudging amisse. For if they despise it for this cause, because some haue taken harme thereby, and fallen into errors: by the same reason they should hate the heauen and the earth, and all things contained

» therein, seeing many haue made them their gods, and abused
 » these to idolatrie. In like manner the fire and other elements,
 » yea meate it selfe shall be eschued of all men as euill things,
 » because some abusing them, haue gotten their death and destru-
 » ction thereby. But, as we may reape good euen of euill things,
 » when of Vipers flesh we make Triacle, a singular and soueraigne
 » medicine for all diseases: *Sic ex Græcis doctrinis, &c.* so out of
 » secular writers may we take whatsoeuer maketh for the know-
 » ledge of naturall things, and framing of our manners. *Non enim*
 » *ex eorum dogmatis ad Dei cultum parum proficimus*, for by their
 » lessons and sayings are we not a little furthered to worship and
 » serue God. No knowledge therefore or learning is to be refu-
 » sed, sith al science whatsoeuer is in the nature and kind of good
 » things, *Quin potius ipsam spernentes, & rusticos, & planè ignaros*
 » *existimare debemus*: but we must rather count them rude and
 » slothfull that despise it, *Qui omnes pariter ignaros esse vellent, ut*
 » *ipsarum ignorantia in communi latens, minimè deprehendi, aut ab a-*
 » *lijs taxari valeat*, who would gladly haue all men as ignorant as
 » themselves, that their owne ignorance lying hid in the common
 » heape might not be espied or perceiued, & taxed of other men.
 Thus speakes eloquent *Gregory Nazianzene*, and this very same
 whole saying he hath (almost *ad verbum*) in his funeral oration
 on Saint *Basill*.

12 *Basill*.

11 *Comment. in 1.*
Cor. 15. 33. & in
Tit. 1. 12.

12. That *Basill* the Great in a large treatise to his nephewes
 of this very argument and question, *Quomodo ex Gentilium do-*
ctrinis proficiant, (to whom *Caluin* for probation of this point
 twice referreth vs) counselleth them wisely, that they indeede
 fasten not their opinions (as it were the ankers of their ships)
 on prophane authors, but picke out of them those things that
 are profitable, leauing the rest. To euerlasting life he doubteth
 not, but the sacred volumes by hidden mysteries sufficiently in-
 struct them; yet for their age they could hardly attaine the deep
 meanings thereof: for helpe whereof, he aduiseeth them to looke
 in other bookes that dissent not altogether from the scriptures,
 as in shadowes and glasses to helpe the eyes and sight of their
 mind in better vnderstanding the other; following their exam-
 ple, who first exercising in fence-schools, learne how to stand
 and

and strike before they come to the lists. And seeing (saith he) ye vndergo the greatest combate, and need all helpes and preparations thereunto, *Poetis & Oratoribus, & omnibus hominibus utendum, unde futura sit aliqua utilitas qua ad animæ edificationē faciat*, Ye must vse Poets, Orators, and all authors, from whom any profit may be got, which maketh for edification of the soul. For as Fullers lay some ground-colour before they die purple, and bring on the last and best tincture: so must we first be grounded in these prophane Writers before we can open the Scriptures. Wherefore if there be any agreement betweene the Scriptures and heathen Authors, *vobis illorum valde conferet notitia*, the knowledge of them will much helpe you in vnderstanding the other. He addeth, For as vnto trees laden with fruite, *folia nihilominus ramis coniuncta quendam ferunt ornatum*, the leaues neuerthelesse adde some ornament and grace: so that excellent truth and fruit of the spirit, *non ab re exteriore sapientia circumdatur, sicut folijs quibusdam fructum aspectum non inemptium præbentibus*, it is not vnfitly apparelled with this outward wisdom of the world, as with leaues, making the fruite shew more pleasant and delightfome. And thus (saith he) is it shewen, that prophane learning is not altogether vnprofitable to the soule of man. After, he wisheth them not to take their choice at randon and esteeme all alike, but as in gathering and plucking Roses, we auoide the prickles: so in their sayings taking the good, we must leaue that which is naught. Or follow the Bees, who neither fall on euery flower, nor take all of that whereon they light, but that only which they neede: so we neither vse all authors (for obscene, railing and wanton Poets he leaues to the stage) nor all things which any say, but those only that shew vs the sayings and doings of good men, and to follow them in both, he aduisech. Thus farre *S. Basil*. Wherefore if in his iudgement secular learning must accompanie Theologie, to beautifie it, as leaues on the trees do garnish the fruite, this mistresse, he meaneth, should not come abroad without her waiting maide behind her. Else, why should *Cabrin* for vse of it in Sermons, twise referre vs to this treatise of *S. Basil*?

13 *Ierome*, as he was the *rende-vouz* of all Authors, so like 13 *Ierome*.

x *Terom. Epiſt.*
ad *Magnam*
Orat. Rom.

that Centurion and Captaine, had he them at command for his purpose: who being asked of the great Orator *Romanus*, why he vsed secular learning in Diuinitie, answereth thus and
 „ apologizeth himself: Thou wouldst neuer haue asked this (saith
 „ he) *Romanus*, if thou hadst read the holy Scriptures and their
 „ interpreters: for who can be ignorant that in *Moses* and the
 „ Prophets some things are taken out of the bookes of the Gen-
 „ tiles? *Paule* himselve vsed it thrice, for he had learned of *Dauid*
 „ to wrest the sword out of his enemies hand, and cut off the head
 „ of *Goliath* with his owne blade. He had read in *Deuteronomie*,
 „ cap. 21. that the captiue-womans head must be shauen, her
 „ lockes lopped, her nailes pared, and then be taken home for
 „ his wife. What maruell is it therefore, if I also desire secular
 „ knowledge for its comelinesse of speech, for its beautiful parts,
 „ and cutting away whatsoeuer of her is dead, as idolatrie, plea-
 „ sure, error and lust, make of a captiue-handmaide an Israelitish
 „ woman, & *mixtos purissimo corpori vernaculos ex ea genero Do-*
 „ *mino Sabaoth*? *Osea* tooke him a wife of fornications, *Gomer* the
 „ daughter of *Diiblaim*, and she bare him a sonne whom she cal-
 „ led *Izrael*, that is, *the seed of God*. And in the end of that Epistle
 (as if he had bene exercised with the obiection of our times,
 whether it be lawfull when no controuersie is in hand) he tel-
 „ leth him, he would not haue him mistake his meaning: *Contra*
 „ *Gentes hoc esse licitum, in alijs disputationibus dissimulandum*, that
 „ it is onely lawful in disputations against the Gentiles or aduer-
 „ saries, and in other discourses to be left: for almost all the books
 „ of the auncient, (except those who with *Epicurus* and his fol-
 „ lowers neuer learned them) *Eruditionis doctrinaq; plenissimi sunt*,
 are stuffed full of secular learning. Wherefore he desireth him to
 admonish *Calphurnius*, *Ne vescentium dentibus edentulus inni-*
 „ *deat, & oculos caprarum talpa contemnat*: That he enuie not them
 that can eate, because he himselve wants teeth, nor contemne
 the eyes of goates, and them that can see well, because he him-
 selfe is a Want. And this allusion of the captiue woman, he y^oft
 citeth for this purpose, as do also some modernes. If thou seeſt
 (saith he in his Epistle vnto *Pammach.*) among the enemies a
 comely captiue woman, that is, secular learning, and art taken
 with

3 *Tom. 3. Epiſt.*
ad *Damas.* &
Epiſt. ad Pam-
mach.
2 *Hugo in Tit.*
1. 12. & *Kime-*
denc. lib. 2. cap.
3. *de auctor.*
ſcrip.

with her beautie, shaue her head, cut away illecebras crinium, and the ornaments of words with her dead nailes, wash her in the sope of the Prophets, put off her garments wherein she was taken, and resting with her, say, Her left hand is vnder mine head, and her right hand doth embrace me: *Et multos tibi factus caprina dabit, ac de Moabitudine efficietur Israelita*, and this captiue shall beare thee many children, and of a Moabitish become an Israelitish woman. But that Father Lib. 13. in *Ezec. 44. 22.* on those words: *The Priest shall take a widow for his wife, that is, the widow of a Priest*, he speaketh by way of aliegoricall allusion excellently to this purpose: The Priest is allowed to take not only a virgin of the house of Israel, saith he, who is brought vp in the house of God, in the law and the Prophets, that is, the wisdom of the Scripture, of which wife we read *Pro. 4. 6.* but the Priest must take a widow, who hath bene the wife of another Priest, namely, knowledge and learning, *quam alius Dei cultor inuenerit*, which another strange worshipper of God found out and first married, *Neque enim noua tantum contenti debemus esse doctrina, sed & veterem excolere, & nostro iungere comitatus, si tamen sacro cultu fuerit erudita.* Thus farre Saint Ierome for the vse of secular learning in the pulpit.

14 S. *Austine lib. 2. de doct. Christ. cap. 18.* is as peremptory 14 *Austine* in this point. If prophane Writers, saith he, haue said any thing well, it is not to be refused for their superstition: for then should we refuse to learne letters, because they say *Mercury* first found them; and flie iustice and vertue, because the heathens built temples to them, and worshipped them in stones which they should haue caryed in their harts. *Imo uerò quisquis bonus uerusq; Christianus est, Domini esse intelligat ubicunque inuenerit ueritatem:* Nay rather let euery one who is a good and true Christian know, that it belongs to his Lord, and is Gods, wheresoeuer he findeth truth. And chap. 40. of that booke, he is as learned as large in this point. *Philosophi autem, &c.* If the Philosophers, so called, especially the Platonickes haue by chance spoken any thing that is true and consonant to our faith, *non solum formidanda non sunt, sed ab eis tanquam iniustis possessoribus in nostrum usum uendicanda:* Not onely we should not be afraid to vse

„ vse them, but we must bereaue them thereof, as vniust owners,
 „ and apply it to our owne vse. For as the Egyptians had not only
 „ idols and heaueie burthens, which the people of Israell fled and
 „ detetted, but vessels also and ornaments of gold, and siluer, and
 „ rayment, which that people going out of Egypt priuily chalen-
 „ ged to themselves for a better vse, not by their owne authority,
 „ but by Gods commaundement, the Egyptians ignorantly len-
 „ ding that which they knew not to vse aright. So all the learning
 „ of the Gentiles hath not only fained and superstitious figments
 „ and heaueie burdens of needlesse labour, which each of vs, going
 „ out of the societie of heathens by Christs direction, must ab-
 „ horre and detest, but also containeth liberall sciences more ser-
 „ uiceable to the truth, and some most profitable precepts of
 „ manners, and some things also true of the worship of the true
 „ God are found in them; which, as it were their gold and siluer,
 „ not which theselues found out, but digged from certain mines
 „ of Gods prouidence, vniuersally infused into the minds of all
 „ men, and which they wickedly abused to idolatrie, a Christian
 „ being separated in mind from their wretched societie, *debet ab*
 „ *eis auferre ad usum iustum predicandi Euangelij*, he ought to take
 „ it from them for the right vse of preaching the Gospell. And he
 „ afterward numbred the Christian Israelites that went out of
 „ Egypt laden with these spoiles. For what else (saith he) did ma-
 „ ny good faithfull men of our religion? Do we not see with how
 „ much gold, and siluer and rayment, *Cyprian*, that most sweet
 „ Doctour, and most blessed Martyr went laden out of Egypt? with
 „ how much *Lactantius*? with how much *Victorinus*, *Opratus* and
 „ *Hilarie*? To say nothing of them now aliue, with how much
 „ innumerable Greeke Writers? To all which the idolatrous
 „ Gentiles wold neuer haue lent their profitable knowledge and
 „ learning, especially in those times, when throwing off Christs
 „ yoke they persecuted Christians, if they had suspected it would
 „ haue bene conuerted to the vse of Gods true worship, whereby
 „ the vaine worship of their idols was extinguished; but they gaue
 „ their gold and siluer to Gods people going out of Egypt, not
 „ knowing how those things they gaue, might be restored to the
 „ seruice of Christ. For conclusion he fully resolues, *Illud in Exo-*
do

do factum, sine dubio figuratum est ut hoc præsignaret, that that wise policie of Israell in robbing the Egyptians, did vndoubtedly præfigure this our spoiling of the Gentiles. Thus farre, *Austine*. And this is the iudgement of the auncient Fathers, those reuerend Bishops of Gods Church, constant Martyrs of Christ Iesus, profound Doctores of the Gospell, bright starres of all learning, and burning lampes of the sanctuarie, for the vse of secular learning in the pulpit. But (alas) why spend I my strength in vaine and for nought? Their answer is still this, *Nos non curamus quid dicunt patres*. Puritanes, or rather Pruritanes, haue those *prurientes aures*, itching eares, 2. *Tim.* 4. 3. and after their owne lusts haue got them an heape of teachers to whose verdict onely they stand or fall, *ut illis religio sit, ab interpretationibus suorum præceptorum vel minimum deflectere*, as *Zanchius* I said noted in this Church. They thinke, the Fathers haue eaten soure grapes, *as a parentum* is *peior auis*, and therefore censure them in the words but not with the spirit of *Elihu*: Great men are not alwaies wise, neither do aged alway vnderstand iudgement: therefore I say, Heare me, I will shew you mine opinion. Each nouice can now teach his seniors and Senators wisdom, and pronounce from *Dauids* lips but not his spirit, I haue more vnderstanding then all my teachers, I vnderstand more then the auncient: for my part I thought it best to relye on the Fathers iudgement, when Gods word and the analogie of faith is not repugnant, and thought stil with my selfe, *Elihu* his modest submission befitted greene heads, *Iob.* 32. 6. I said, I am young in yeares and ye are auncient: therefore I doubted, and was afraid to shew you mine opinion: for I said, The dayes shall speake, and the multitude of yeares shall teach wisdom. But sith in stead of the Fathers they haue children whom they make Princes in all lands, as I haue said, men of yesterday shall speake and shew their opinion.

a *Iob.* 32. 9.b *Psal.* 119. 99.

15 *Martine Bucer, enarrat. in Mat.* 11. vlt. he also witnesseth this truth: For Prophecie in all ages among the heathen (saith he) both by dreames, by wonders, and by a certaine instinct and heauenly inspiration, it is good to reade *Tullies* bookes of *Divination*. And he there addes the reason: for no-

„ thing is to be neglected which plainly appeareth to be the gift
 „ of God. And he that doubteth so many excellent bookes of
 „ prophane Writers, wherein such knowledge of heauenly things
 „ and workes of God are not the excellent gifts of God, without
 „ doubt he hath little regard of Gods prouidence, without whose
 „ singular blessing it could not come to passe, that these bookes
 „ preserued in so many ages, and through so many chaunces,
 „ should come to our hands. Againe, *Enarrat. in Mat. 4. 18.* on
 „ those words, *They were fishers*, he checketh them sharply who
 „ vnder this pretence condemne learning and shew of Gods gifts
 „ in Diuinitie. Let none (saith *Bucer*) vnder pretext of this text
 „ contemne them, *ut sunt quidam, quia adeo eruditionem, aliq̃*
 „ *Dei dona spernunt, ut ipsi interim sua inscitia ac ruditate plus fidant*
 „ *atque superbiant, quam alij sua eruditione aut ingenij dexteritate:*
 „ as there are some, who so malepartly despise learning and other
 „ gifts of God, that meane while they trust and take more pride
 „ in their ignorance and rudenesse, then other in their learning
 „ and dexteritie of wit. Thou shalt find also some at this day, who
 „ stiffely pretend this example of the Lord for a cloake of their
 „ slothfulnesse and idlenesse: and when they are reprov'd, for
 „ their idlenesse in handling the word, that they apply not the
 „ Scriptures, neglect to learn tongues, that better they may han-
 „ dle the word; they haue alwaies in their mouth: God called not
 „ many wise after the flesh. Whom we must answer: Neither cal-
 „ led he many euill beasts and slow bellies, *qui sanctam eruditio-*
 „ *nem adeo contemnunt, & operatione spiritus tanta oscitantia fidunt:*
 „ Who so much contemne sanctified learning, and in their great
 „ idlenesse trust too much on the spirits extemporall suggestion.
 „ The summe of all is this, the gifts of God, learning, skill in the
 „ tongues, and painfullnesse in handling the Scripture, are to be
 „ sought after and highly esteemed. Againe, many * drones at
 „ this day thrust themselues into the ministerie, fitter for any thing
 „ else, who, not onely that they may cloake their slothfulnesse,
 „ but euen * impiouly boast of the spirit, dare stoutly condemne
 „ and with a most *impure* mouth, raile on the studie of the tongs
 „ and diligent decking of the Scripture, openly in the pulpit.

Againe, *Enarrat. in Mat. 13. 52.* Euery Scribe (saith he)

taught

* *Plurimi rursus
fusi hodie, &c.*

* *Spiritus titulo
impe venditens,
palam & suggestu
audent damnare
& impurissimo
ore profundere.*

taught to the kingdom of God, must bring old and new things,,
 not onely from the old and new Testament, but *affatim quali-*,
bet, any truth from any Writer: as the maister of the familie,,
 brings to his guests^d all kind of meates and dainties, that they ^{d. Omne genus}
 may want nothing: whose liberalitie he must follow, plenteous- ^{edulcorum &}
 ly teaching all things, whereby the mind is fed and delighted., ^{delicantium.}

Againe, *Explanat. in Psal. 1. 6.* Though God (saith he) for,,
 our soules hath giuen vs the Scriptures, yet for repressing of,,
 fleshly affections, for framing of our life to Gods glorie and,,
 good of others, *multa alia praeclare scripta imparij*, he hath gi-,,
 uen vs many other excellent writings. For all truth (as *Austine*,
 truly writeth) is from the holy Ghost: wherefore, whatsoeuer,,
 truth and goodnesse is any where commaunded, *legis Dei no-*,
mine iure censetur, it may lawfully be called *the law of God*: for,,
 what things soeuer any way pertaine to true godlinesse and,,
 sound righteousnesse, *vniversa quidem, at non singula, sacris literis*,
explicata sunt, they are in generall laid downe, but not particu-,,
 larly explained in the Scriptures. For the Gentiles therefore the,,
 Lord both before and after he made them partakers of the,,
 Scriptures, gaue many things of excellent and admirable wise-,,
 dome to be written of Poets, Philosophers, Historians, and,,
 Law-makers, whereby he expounded that eternall and bound-,,
 lesse force of his law, and called mankind to a good and godly,,
 life: *Quare & ingrati Deo sunt & sibi ipsis salutaria monita inui-*,
dent, &c. Wherefore they are both vnthankfull to God, and,,
 depriue themselues of wholesome admonitions, that disdaine,,
 to reade and gather out most things, as well of heathens as the,,
 holy Scriptures, while they may. For it was not without the spe-,,
 ciall and notable blessing of God, that so many notable things,,
 which haue so excellent meanes of making a good life, should,,
 both be written of Poets, Historians, and Philosophers, and,,
 also be preferued for vs. If any thing in the workes of mecha-,,
 nicall arts smell of a more excellent wit, Gods mercifull bounty,,
 who gaue that wit, we iustly admire; and those things which of,,
 vertues of religion, of all good and right living most Philoso-,,
 phers and Poets by an vnimitable dexteritie and elegancie ^{Inimitabili dex-}
 haue written, shall we not admire, kisse, and as Gods singular ^{teritate aliqua}
 elegancie. ^{elegancia.}

,, blessings highly to be reuerenced, embraced and accepted with
 ,, both armes? *Non faciemus quicunque Deum ritè veneramur,*
 ,, *Christi vox est quicquid verum est, quicquid recti aliquid præcipit,*
 ,, *eam undecunque sonnerit exaudiamus atque sequamur:* We will
 ,, not do this wrong to the gifts of God, so many of vs as worship
 ,, and feare God aright, it is Christs voice, whatsoeuer is truth,
 ,, whatsoeuer commaundeth any right thing, by whomsoeuer he
 ,, spake it, let vs heare and follow it. Therefore vnder the name of
 ,, Gods law, both in place before all, will we first count the holy
 ,, Scriptures, which containe the law, that is, absolute doctrine
 ,, of God euery way perfect, which we grant to none other Wri-
 ,, ters: and in this also, without choice, will we adore and reue-
 ,, rence all things. The next place in our account shall the wri-
 ,, tings and monuments of them haue, who of purpose giue pre-
 ,, cepts of Christs religion and innocencie of life, although no-
 ,, thing of theirs, without iudgement and diligent collation with
 ,, Gods commaundements, we will embrace. In the last place
 ,, wil we not disdaine to reade and vse all kind of prophane Wri-
 ,, ters, when time and place shall require. For if *Plinie* said truly,
 ,, that *there is no booke so bad, out of which some fruite may not be ga-*
 ,, *thered,* and they bring no fruite, vnlesse they be the words of
 ,, God: *Certè Dei verba contempserit, qui vel Ethnicorum scripta*
 ,, *in totum repudiet:* Certainly he contemneth the words of God,
 ,, who wholly refuseth the writings of the heathen. Thus *Bucer,*
 And let them looke to it, whether they despise not part of Gods
 lawe, and contemne his words, who disdaine to vse his truth in
 heathens, when they preach to his people.

I cannot yet leaue *Bucer*, he is so excellent in this point: for
Enarrat. in Iob. 4. 38. on that: *Other men haue laboured, and ye*
are entred into their labours, he vnderstandeth by these former
 labourers, not onely the Prophets among the Iewes, but also
 the Philosophers among the Gentiles, who taught them good
 life: For they wrote many bookes of religion, of duties, of the
 bounds of good things and euill, &c. which they had got of the
 Iewes, and so prepared the Gentiles for the Gospell, as the law
 was the Iewes schoolemaister vnto Christ. But let it not offend
 any man, (saith he) that I thinke the labour of Philosophers
 furthered

Per eos quos di-
ci laborasse in-
tellico, quicum-
que docendi ho-
minibus operam
suam impende-
rum, eque Eeb-
nicos, atque Iu-
deos.

furthered the Gospell, for all truth is of God, and certainly, much truth is read in the writings of Philosophers and Poets: and how little soeuer it be which they deliuered of the truth, *ad Deum certè animos hominum attraxerunt, eoque & Euangelio illos prepararunt*: they drew without doubt mens mindes vnto God, and therefore prepared them for the Gospell. For he is the God not onely of the Iewes, but of the Gentiles also, in whose hearts he wrote the worke of his law, whence came those excellent doctrines of vertues, whereof we reade so many in their writings. *Sed quid opus verbis?* but what need many words? They who acknowledge not euen in *Tully* wonderfull knowledge of God and sound pietie, without doubt he knoweth not what God is, and pietie. If it now therefore appeare, that by the labour of Philosophers, some knowledge of God and true righteousnesse was brought into the world, who will denie *eorum laborem Euangelio seruuisse?* that their labour was not seruiceable and helped the Gospell? Thus much *Bucer*.

16. *Melancthon de leg. nat.* is of the same mind, where hauing largely shewed the law of nature to consent with the written law of God, he saith, We should highly esteeme of the true exposition thereof, of demonstrations, and consonant sentences, whether in Philosophers or law-giuers, detesting the contrary. And that author *de sac. concion.* brandeth those who refuse them, It is wicked and *impious so to contemne the studies of humane learning, as most do: we should rather giue God thanks for that blessing, because the reading of Gentile writers helpeth vs to teach Gods word with greater *dexteritie and plainnesse. And for ornament of speech, *diligenter venanda nobis sunt ea tum ex Oratoribus, tum ex Poeticis Latinis*, we must diligently seeke after those things as well in Orators and Latine Poets, with whom all manner of right speaking is buried. Let no Diuine therefore be ashamed, sometime to cary in his hands, either some oration of *Tully*, or the Poetrie of *Virgil*; for he that will speake diligently, shall straight perceiue that there is farre more vse of such learning, then the common sort of Diuines of our age vnderstand. And though (*lib. de rat. discend. Theolog.*) he forbid vs to confound Philosophie with Christs doctrine vnfit-

Ego tamen opta-
rim Theologos nō
negligere Philo-
sophiam, quā
nonnulli vitupe-
rant alias artes,
cū non uerius;
quis noscunt, plu-
ris facerent.

17. Musculus.

ly, yet there wisheth he Diuines not to neglect Philosophie, be-
cause some haue dispraised other arts when they knew them
not, who if they knew them, would esteeme them more
highly.

17. *Musculus* (comment. in 1. Cor. 15. 33.) on Pauls citing
of the Poet *Menander* saith no lesse. Hence we are to learne
(saith he) *quā conueniat ministro Christi*, how fit and conueni-
ent it is for the minister of Christ, that from whence soeuer it be,
he be furnished not with sacred onely, but also prophane wri-
tings, that he may apply himselfe to them, whom either he
should mend, or edifie to true godlinesse. And though he dislike
them that cite either Poets, Historians or Philosophers oft for
no other cause but ostentation of learning; yet resolueth he, *pos-*
sunt in religionis causa Gentilium scripta citari, onely in contro-
uersies? as now is the questions. No, in the cause of religion for
confirming principles of our faith, for manners, either to com-
maund good, or reprocue that which is bad.

18. *Illyricus*.

18. *Illyricus* in *Tit. 1. 12.* on the Apostles allegation of that Poet
saith as much: Hence it appeareth that it is lawfull sometime by
ocasio to vse in Christiā doctrine sayings of the Gentils; but so,
that they be not mistresses, but waiting-maides to the truth, nor
be counted for oracles. And who euer desired the latter, or re-
quired more then the former? But *Clau. alt. part. tract. 1. de rat.*
cognosc. script. he is more plaine & pregnant for the decisio of this
point in question. *In populari tractatione &c.* In popular sermons
(saith he) a Preacher must bring many examples from scripture,
and excellent sentences; punishments moreouer and rewards he
propoeth, sometimes he heapeth similies from dayly actions,
afterward he produceth sundry comprobations, and also *firma-*
menta suauisoria, any helpes to perswade; now and then from the
arts, *Nonnunquā quadam argutē dicta à Philosophis aut alijs magni*
nominis hominibus ueluti emblemata intermiscet: sometime mixeth
he certaine wittie sayings of Philosophers and other learned
men of great note as emblemes. Neither omitteth he those
things which garnish his sermon, and make it rich and beautiful.
Lastly, he painfully heapeth vp all those things which he thin-
keth will moue their affection. To be short, he omitteth no-
thing

Que orationem
illustrant, ac di-
uinem speciosam
que reddunt.

thing that hath any force to perswade. And examples of such preaching we see first in the Prophets, Christs and the Apostles popular sermons: secondly in the Homilies, that is, familiar sermons of *Origen*, *Basil*, *Nazianzene*, *Chrysostome*: and lastly in men of our times, as *Luther* and many like, in whose sermons many things are fitted to the learned, most things to the ignorant, & omnia vniuersis, saith *Illyricus*.

19. *Peter Martyr* in 1. *Corint.* 15. 33. witnesseth this truth, *Non veretur Apostolus &c.* the Apostle is not afraid to borrow truth of the heathens, for of whomsoever it be spoken, it is from the holy Ghost. And when we take it out of their bookes, we rob not others of their owne, but claime our owne of these vniust possessors. Hence are we taught that the bookes of heathen men are not wholly to be refused, but truth which is read in them diligently to be heard, so that time for the scriptures be not spent in these writers.

*Quoniam à quo-
cunque dicitur,
à spiritu sancto
est.*

20. *Erasmus*, as he was a mirrour of much learning, and conuersant in the Fathers; so in his Scholia and notes on them often shewes he his iudgement, and indeed a iudgement against anti-paters and enemies of learning. In his scholl on *Ieromes* Epistle to *Eustochium*, he displayeth their selfe-pleasing conceit, *Sibi placet quòd nihil attigerint bonorum authorum: nos pueri, &c.* they please themselues that they neuer read any prophane author. When I was a boy (saith he) I hissed in a certaine booke the foolish superstition of these men, who vnder pretence of religiõ condemne and declaime against good letters, because they haue not learned them. But in his second booke of a Preacher, he wisheth them (if they will turne their speaking into preaching) to vse *Demosthenes* and *Tully* for the force of speech, *Aristotle* for iudgement and knowledge, *Plato* for similies, *Linie* for eloquence, *Virgil* for descriptions, *Tacitus* for wit, *Seneca* for shaming of vice, and chiefly *Plutarchs* Morals, *cuius libri digni sunt qui ad verbum ediscantur*, whole bookes are worthy to be had without booke, whereout *Basil* and *Chrysostome* seeme to haue taken so many things. And to what end should a Preacher reade them, if he may not vse them as a Preacher?

*Qui praeextm
religionis politi-
ore s literas, quon
non didicerunt
insecabantur.*

21. *Hyperius*, whom I cited so oft, lib. 1. de rat. stud. Theol. cap. 4.

21. *Hyperius.*

prouing

proving this theame of that chapter, *Quod artium scientia sit Theologo necessaria*, addeth, that humane Philosophie is the gift of God, and that we need it to helpe the imbecillitie of our understanding, and that by its helpe we may expound one to another the conceits of our mind, therefore is Philosophie and secular learning like an handmaid to Theologie, no otherwise then as Agar was allowed to godly Abraham, but the right and soueraignetie of a mistrisse we giue to Theologie: which for Sarah (as a Philosopher compares it) we ought to acknowledge. Onely I say, let not Agar despise her mistris, because she brings forth when Sarah is barren in bearing. And lib. 2. cap. 28. he proueth all the arts with their secular knowledge to be the hand-maides of Diuinitie to attend their Ladie Theologie. And therefore (methinkes) no disgrace to the Kings daughter, when the virgins that be her fellowes beare her companie, and be brought into the Kings pallace, seeing wisdom sendeth out these her maides to call in guests to the heauenly banquet, Prou. 4. as Thomas applies it. And he concludeth, that *Diuines must tosse Philosophers, chiefly Plato, Aristotle, Tully, à quo nimirum quæ benè per hos sunt prodita ad nostrum usum nostræq; religionis ornamentum, quoad eius fieri queat conuertere assuescant. Siquidem laus erit non modica (ut sciit August.) spoliare Aegyptios vestibus, auro, argento, atque ad ornatum tabernaculi Domini ea conferre, quibus illi ad luxum & fastum nec non ad fana falsorum decorum fucanda indigne abusi sunt.* Thus saith Hyperius.

2 Lib. de Cherub.
& op. de congress.
que. erudit. grat.

22. Hemingius.

22. Hemingius comment. in Tit. 1. 2. on Pauls citing of the Poet, saith as much, if not more: Here first it is to be noted (saith he) that their peruerse opinion is to be reprooued, who thinke it wickednesse to bring sentences from prophane writers in expounding the scripture. He saith not, in controuersie onely, but in opening and explaining the text. Secondly, saith he, we are admonished of the right vse of Ethnick writers, to wit, that they serue and waite on the scripture as an handmaide on her Queene. For as the Egyptians spoiles serued to adorne the tabernacle of God; so arts & true sayings of Philosophers ought to serue the Church of God. And for prooffe hereof, he referreth vs to his comment on Col. 2. 8. where he pronounceth, *perperâ faciunt qui hoc loco abutuntur, &c.* they do amisse who abuse this

Tanquæ ancilla
sua Reg. iua.

this place to condemne all Philosophie, which in truth is the „
 excellent gift of God. There is indeed but one soule-sauing do- „
 ctine brought from heauen, which containeth all the treasures „
 of wisdom and wholesome knowledge. But as in times past „
 the people of Israell for building of the tabernacle vsed the ri- „
 ches of Egypt: so let vs know, that all true Philosophie is to be „
 vsed, though not as building, yet as seruiceable to the Church, „
 as after in euery part and all arts he shewes it at large.

23 *Gualther* homil. 5. in 1. Cor. 1. Let none thinke (saith 23 *Gualther*.
 he) that we condemne the studie of good arts and secular lear- „
 ning, or would haue all them cast out of the ecclesiasticall mi- „
 nisterie, *quos eruditio & eloquentia vix commendant*, whom secu- „
 lar learning and force of eloquence commendeth. For we know „
 this is most required in the Ministers of the word, that they be „
 endued with the skill of teaching, which to be much helped by „
 the studie of arts, none but a mad man will denie. And we know „
 he who at first sent Apostles, rude and ignorant of the arts, to „
 preach the Gospell, afterward called moe out of the schooles „
 of Rhetoricians and Philosophers, who bestowed excellent „
 paines in propagating Christs kingdome, and defending the „
 faith, as were *Cyprian, Iustine Martyr, Lactantius, Austin*, *Ie-* „
rome, and many other. And this we say, that God of himselfe „
 needeth not our learning, doctrine and eloquence: but if he „
 hath giuen these to any man, let him so vse them, that first place „
 be giuen to the Gospell, and that all arts with their secular „
 knowledge serue it.

24 *Aretius* *Problem. loc. 150.* hauing defined, that the 24 *Aretius*.
 vse of all prophane Writers is lawfull in Diuinitie, in next
 place he puts this very question in hand, *Eruditio mundana num*
in Ministro Euangelij ferri debeat, and proues it at large.

What shall I say more? Euen *Piscator* obseruat. in *Tit. 1. 12.* 25 *Piscator*.
 (though he prescribe a meane for citing it in Sermons) from
Paulus example yet confesseth: *Non dedecere Doctorem Ecclesia*
aut illicitum esse, That it is not vnseemely or vnlawful for a Prea-
 cher sometime to cite out of prophane Authors, sentences *que*
ad propositum faciunt, if they be for his purpose: he saith not, in
 controuersie alone, but if they make for his purpose and mat-

ter in hand.

26 Zepperus.

26 Zepperus lib. 2. cap. 6. de concion. in his question, *Quomodo & quatenus Ethnica produci queant*, though he somewhat disallow it, *sit tamen Christianis & populo Dei, &c.* If notwithstanding (saith he) the Preacher is sharply and grievously to exprobrate grosse ignorance, brutish stupiditie, ingratitude, impietie and malice to his people, he may alleage sometimes examples out of heathens, who haue written such things of God, of his knowledge, presence, workes, gouernment, the soules immortalitie, rewards of vertue, and tell them stories of bruite beasts, and heathen folke, to make Christians ashamed, as *Ierome* said to *Paula*, *Erubescere Ethnica comparatione superaris, melior est ancilla diaboli quam mea*. So a Preacher (saith he) vpbraiding couetous men, may shame them being Christians with the example of *Crates* the Thebane: exprobrate acception of persons and iniustice to Magistrates, by the example of *Zaleucus*, that by their example, (as the Apostle did the Iewes by the Gentiles *Rom. 1. 1.*) we may trie if by any meanes we may prouoke them to follow these, and saue some of them. This is the iudgement of all these auncient and late Writers, for the vse of secular learning in Sermons.

4 Proofs, the
practise of all
ecclesiasticall
Writers.

* *Epist. ad Rom.*

a Lib. 2. de doctr.
Christi. cap. 40.

And as they allow this mistresse still maides to attend her, so haue they not let her come abroad in their bookes without these handmaidens to waite on her. Almost all the bookes of all the auncient, saith * *Ierome*, not of controuersie alone, but others also are stuffed with secular learning of Philosophers, Poets and Historians, *ut nescias quid in illis primum admirari debeas, eruditionem seculi, an scientiam Scripturarum*. *Cyprian*, *Lactantius*, *Victorinus*, *Optatus*, *Hilarinus* and infinite many more, are laden (saith ^a *Austine*) with this gold and siluer, and other spoiles of the Egyptians. *Moses* was learned in all knowledge of the Egyptians, *Ioseph* and *Daniell* in the knowledge of the Caldeans and Babylonians, *Salomon* in all naturall Philosophie, whereof he made so many bookes. The Greeke Diuines, as *Iustine Martyr*, *Chrysostome*, *Epiphanius*, *Athanasius*, *Damascene*, *Clemens Alexandrinus*, (as I shewed before) stuffed their Diuinitie exercises full of it: and the Latine teachers, *Ierome*, *Austine*, *Lactantius*,

tius, Cyprian, Hilarie, Ambrose, sometimes in exhortation, sometimes in consolation, though most often in disputation: *Nec debet apud nos valere ignavorum hominum obireclatio*, saith *Aretius*, that because of their priuate opinion and spirit of singularitie we should neglect (like *Aesops* cocke) so many pearles lying hid in the heapes of Philosophie, and preferre a barly corne of our owne braine before that gemme of wisdome and truth. *Chrysostome* (whose apologic and practise hath bene vr-
ged for this) how oft citeth he secular learning in his popular Sermons, when no controuerisie was in hand? To go ouer his workes, *Homil. de natiuit. Dom.* he alleageth historie twise, *Homil. 66. ad pop. Antioch.* historie once, *Homil. 9. in Mat.* hitto-
rie once, *Homil. 34. in Mat.* on these words: *He that continueth to the end, &c.* he produceth heathen examples, of *Plato*, *Pythagoras*, *Stoicke Philosophers*, *Cynickes*, *Dion*, *Aristippus*, *Diogenes*; and of Gentile Captains, as *Themistocles*, *Pericles*, & *Xerxes*, for illustration. *Homil. 4. in Mat.* historie once, *Homil. 12. in Mat.* historie once, *Homil. 1. in Mat.* historie twise: *Serm. cont. concub.* he bringeth the fable of *Tantalus* to the people: *Homil. 4. de laud. Pauli*, *Plato*, *Pythagoras*, *Armenius*, *Socrates*, and such Philosophers for exemplification. And *Homil. 32. in 1. Cor. 12.* he giues all Preachers this warrant: *Ex suis multa Doctor affert, congruans modo Scriptura*: A Preacher may bring many things of his owne, so that they agree with the Scripture. What shall I say more of his practise hereof, then *Erasmus* (who had read him better then we haue or can) witnesseth of his Sermons, ^b saying: *Omnes humanas disciplinas cogit seruire Christiana pietati, sic admiscens, quasi vinum generosum aqua modica diluas. Nusquam est aqua vel color, vel sapor, sed tamen sentis vinum esse suauis*: For^c as it may sometime seeme lesse pleasant to drinke wine
alone, and then againe water, and as wine tempered with water, is pleasant and delighteth the tast: so the setting out of the matter thus by secular learning, makes it relish better in our eares. Neither is this *instar cauponum* (as the ^d Apostle calleth the) like ^d 2. *Cor. 4.* Vinteners or Victuallers to adulterate this wine, and mingle it with water, as the Lord himselfe complained of the Iewes, according to *Ieromes* translation, *Caupones tui miscent vino aquam*:

^b Erasmus in vit.
^c Chrysost. praef.
^d Chrysost.

^e 2. *Math. 13. 40.*

for he taxeth them as Christ did the Pharisees, *Mat. 15.* for mingling mens precepts with Gods pure law in matters of faith and religion, and I will adde with *Ierome* on that place, *Omnisque Doctor, &c.* and euery teacher or writer either, that seeketh more to please then profite his hearers or readers, *vinum aqua misceat*, he minglcth yea turneth wine into water.

e Lib. 3 de fid.
cap. 1.

Ambrose also being once checked (as it seemes) for vsing Poets in Diuinitie, apologizeth himselfe by the example of *S. Paule*, who learned it of the Prophets that haue oft relation to poetickall stories, as he sheweth, and therefore vseth Poets in his popular Sermons.

Luther Tom. 1. in his popular Sermons on the commaundements brings often Fathers, schoolemen, Lawyers, Poets, Historie, Philosophie, yea *Aesops* fables to his people when no controuersie was in hand. See but one Sermon for all, on the sixt precept he citeth Fathers, as *Austine*, *Ierome*, *Bernard*, long sentences with their names, yea whole verses out of *Horace*, *Iuuenal*, and *Ouid*, naming them thicke, when no question was controuersed, and oft produceth long Greeke sentences to his people which he doth not expound.

John Hus also that blessed Martyr in his Sermons, (though indeed they were *ad Clerum*) vseth Fathers often with their names, and *Serm. in Iaco. 2.* he citeth diuerse Poets with their names, and produceth many verses together, when no controuersie was in hand.

Gualther in his large and many Homilies, which were his popular Sermons, bringeth verses out of Poets, examples out of stories, axiomes from Philosophers, and sentences from Fathers not a few, when no controuersie with Papists is in hand.

Bullinger as precise in the manner of teaching as might be, vseth in his Homilies to the people, both Greeke and Latine Fathers, old and new Historians, Geographers, Poets Greeke and Latine, Philosophers of all sorts, oft and in abundance, when no controuersie is in hand.

Lawater in his Sermons to the people of Tigurie doth the like. See but *Homil. 6. in Ios.* one for all, where he brings Fathers, Historians, and Poets to illustrate and open a point.
What

What shall I say more? The best and most famous Preachers of our Church have done and yet do the like, even brought examples of temperance, humilitie, iustice, patience, contentation, chastity, and all vertues, from heathē men, to prouoke Christians to follow them for shame.

And if neither places of Scripture, expounded by ancient and moderne writers, nor reasons can preuaile with men of reason, nor the authoritie of all Ecclesiasticall writers, nor their practise perswade Puritanes priuat spirit to do as they did; yet might (me thinks) the practise of God himselfe perswade them, who cited the heathens constancie to prouoke the Iewes to perseuere, *Ier. 2. 10.* Go ye to the Iles of Chittim and behold; send vnto Kedar and take diligent heede, and see whether there be such things: hath any nation changed their gods as my people? So did the Prophets: *Eesai* prouoked the vnthankfull Iewes to gratitude by the example of the Oxe and the Assē. *Jeremie* the secure Iewes to oportunitie by the examples of the Swallow, Turtle and Crane. *Salomon* the slouthfull to labour, by the example of the Emmet. Our Sauour did the like, when he commended the Centurions faith, *Math. 8.* to taxe the perfidious and vnbelieuing Iewes: by the Niniuites example he vrged the negligent Iewes to repentance. By the Lepers returne inuited he them to thankfulness: by that iourney of the Queene of the South: that reading of the Eunuch: that almes of *Cornelius*: and that hospitalitie of the widdow of Sarepta, laboured he to prouoke the Iewes for shame to follow them. And though some may obiekt these were cited from the old Testament, yet alleaged he not in the new all the heathens, when he pricked forward his hearers with this spurre, *Nonne & Ethnici hoc faciunt? Math. 5.* His Apostle did the like, *Rom. 2. 27.* This is the practise of God himselfe and his Prophets, of Christ and his Apostles, of the auncient and recent homilists in their popular sermons, and (as he said) *aut hoc satis testium est, aut nihil est.* Now there is one obiection against all, which was put against me when I vrged this practise of all writers, and it was verbatim this, *But M. Caluin vsesh not humanitie in sermons.* Wonder (deare Christian) and now marke if these be not the men whom *Zanchius* (as I said

before) marked in this Church, *Sunt plerique etiam inter nostros, quibus religio est ab interpretationibus suorum preceptorū vel minimum desletere, ita fit ut & ipsi sponte se priuent vera scriptura intelligentia, & dum suos preceptores in omnibus & per omnia volunt tueri, turbas excitant in Ecclesia; Res est perspicua vel me tacente.* And indeed if *Caluin* had worne cap with surplisse, and vsed humanitie in sermons, I thinke neither that controuersie about ceremonies, nor this about the manner of preaching against the auncient Fathers and late writers had bene maintained. *Caluin* was learned indeed, and a light of the Church: but when thus they pinne themselues to his fleecue, and do sacrifice vnto him as the men of *Lystra* would haue done to *Saint Paul*, saying, *Gods are come downe to vs in the likenesse of men*, they abuse him with his learning, and if he were now aliue, could teare his clothes hereat, and crie out with the Apostle, *Men and brethren why do ye these things? we are men, subiect to like passions that ye be.* But though *Caluin* as a Doctor, weekly reading & writing very much, as we see by his Tomes, could not as a Pastor preach so exactly, but of little meditation to his people: yet his iudgement is, that secular learning may lawfully be vsed in Sermons; for comment. in *1. Cor. 15. 33.* he is peremptoric in this point, saying, *Paulus utitur testimonio Poetae Menandri, quemadmodum vndique mutuari nobis licet, quicquid à Deo est profectum. Quum autem omnis veritas à Deo sit, non dubium quin Dominus in os posuerit etiam impijs quacunque veram & salutarem doctrinam continent, sed huius argumenti tractationem peti malo ex oratione Basilij ad iuuenes.* *Saint Paul* (saith *Caluin*) vseth the testimony of the Poet *Menander*, as in like manner it is lawfull for vs to borrow from any whatsoeuer came from God. And seeing all truth is from God, there is no doubt but the Lord put into the mouth euen of the wicked, whatsoeuer things containe true and wholesome doctrine. But the handling of this matter I would rather to be taken out of *Basilij* oration to his nephewes. Who could haue said more matter in fewer words for the use of secular learning in sermons? And least any should think he thought so but once, and afterward changed his opinion, he secondeth it againe, comment. in *Tit. 1. 12.* where speaking of *Pauls* citing *Epimenides* the

the Poet, he strongly concludeth, *Colligimus ex hoc loco*, Superstitiosos esse qui ex profanis scriptoribus nihil mutuari audent. Nam quum omnis veritas à Deo sit, si quid sciūt & verè ab impijs dictum est, non debet repudiari, quia à Deo est profectū. Deinde quū omnia Dei sint, cur fas non esset in eius gloriam applicare quicquid in eum usum aptè conferri potest? sed de hac re legatur *Basilij oratio ad iuuenes*. We gather from this place (saith *Caluin*) that they are superstitious who dare borrow nothing of prophane writers. For seeing all truth is of God, if any thing be well and truly spoken of the wicked, it ought not to be refused because it came from God. Again, seeing all things belong to God, why should it not be lawfull to vse and apply to his glorie whatsoeuer may fitly be bestowed to that vse? but for this point reade *Basilij* oration to his nephewes. *Caluins* iudgement (we plainly see) is, that Preachers may cite any truth from all heathen authors though neuer so wicked. His reason is, because it came to them from God, who put into their mouth things containing true and wholesome doctrine. If true, then to be vsed in controuersie: if wholesome in exhortation. And for reproofe of our Puritanes, he calleth them *superstitious* men, that stand too much on points, who dare not vse it, nay that it ought not to be refused, sith it came from God, and belongeth vnto him, but must be vsed to his glorie. Wherefore (to conclude all) seeing the scripture forbids not secular learning in popular sermons, as in examination of their obiected places I haue shewed; seeing God himselfe preached it to the people for the knowledge of himselfe, *Rom. 1. 19.* seeing the knowledge thereof taught the people to do the things of the law, *Rom. 2. 14.* Seeing the Apostle forbids onely the vaine deceit of it to the people. *Col. 2. 8.* Seeing Saint *Paul* chargeth vs to trie all things in any author, and keepe that which is good, *1. Thess. 5.* Seeing Preachers in things not forbidden must be all to all, to Iewes in the law as Iewes, to Gentiles without law as Gentiles, that they may winne the mo, & by al meanes saue some, *1. Cor. 9.* Seeing they must deuide the word aright to their people, *2. Tim. 2.* which without this knife they cannot do, but pull it asunder and teare it with their teeth; Seeing the heathens doctrine which is true, is taken out of the scrip-

Scriptures: sith truth remaineth stil truth wheresoeuer we find it. Seeing we thinke it fit to season our children and new vessels for their knowledge and good manners, Seeing for the vse of it, we study it many yeares, furnish our studies with profane authors, stay in the Vniuersities, and frequent libraries. Seeing lastly the auncient Fathers and precisest late-writers haue thought and iudged it lawfull, and much vsed it themselves when they preached to their people: at least, seeing *Caluin* thinks so, this might perswade the, if they were not of a priuat spirit, that secular learning (yea much of it) is not only not vnlawful, but also necessary in popular sermons. Rob the Egyptians of this gold, siluer and raiment, borrow these iewels of the heathens, but make not a calfe thereof to worship and adore, and leaue the word of God.

f Sed dicam in-
ustus, quod tamē
uerissimum esse
comperi, esse per-
multos sic profa-
nus addictos lico-
ris, ut meruditi,
ut infans, ut for-
didum videatur
ubique Chri-
stiane professio-
nis vocabula vi-
derent. Romuli,
Camilli, Fabricij,
Iulij nominibus
delectantur ad
Christi, ad Pauli,
Bartholomei vo-
cabula nauseant.
Erasmus in uita
Ierom. praefix.
Ierom.

If there be any such as *Erasmus* complaineth of, who delight more to heare the names of Poets the Apostles, of Philosophers then Prophets in sermons, I tell them with *Hugo*, coment. in *Tis.*

1. 1 2. secular learning must ancillari Theologia, non principari: errant qui sequuntur Philosophos, non Theologos; & magis innituntur vanitati quam utilitati. No, his word onely is the glasse, by loo-

king whereinto we are transformed into his image, as by the spirit of the Lord, 2. Cor. 3. And therefore in spoiling these heathens, the Lord aduiseeth vs as *Iosua* did the people in sacking of *Iericho*, *Ios. 6. 19.* The citie *Iericho*, that is, heathenisme shall be an execrable thing, both it and all idolatries that are therein vnto the

Lord: onely *Rahab* the harlot, onely heathen learning & truth shall live, she and all that are with her in the house, for she hid the messengers that we sent. Notwithstanding be ye ware of taking the execrable thing, least ye make your selues execrable. But all siluer and gold, and vessels of brasse, and iron thereof shall be consecrate vnto the Lord, and shall come into the Lords treasury. And for the vse of it quoad gradum, let not the sauce be more then the meate, nor too much water mixt with your wine, that is *canponari verbum*. No, no, as

& *Luther* spake of too much citing of miracles and true legends in sermons: so neither would I that arts and heathen sayings sic depredicentur ut inde veniat vsus omittendi Euangelium. Sunt enim non principalis pars sermonis habenda, sed tantummodo interspergenda Euangelio, ubi ad propositum faciant, & non de integro sermone

g Declam. pop.
in 8. praef.

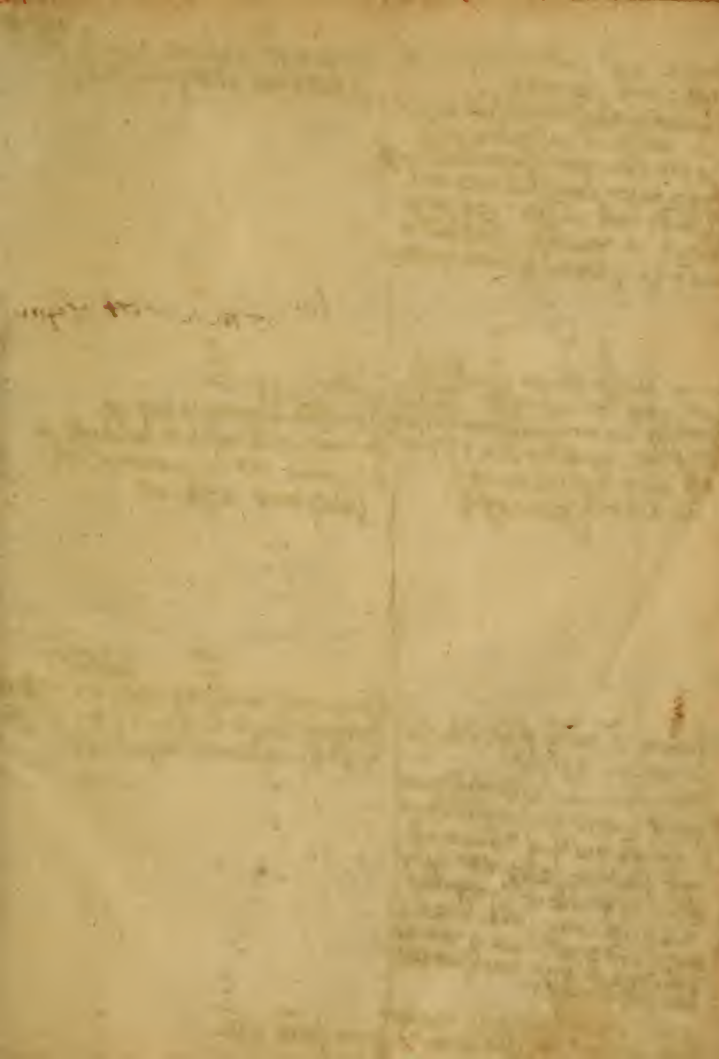
sermone tractande. It *Melpomene* be painted so bigge, that there is left no roome for the other Muses; or if strangers take vp all the Inne, that there is not place inough for Christ and his Apostles, I dislike both the painter and the host.

No, let Christ haue the highest place and best roome in thy sermon: and me thinkes he saith of it, as he once said of an Inne, Make ready an vpper chamber for me, for there it is where I wil sup with mine Apostles. The consideration wherof, as it moued me in this discourse to apologize the vse of secular learning in Sermons: so moued it me in this of Brotherly Reconcilement, to call on the hand-maide to waite (as I said) on her mistris.

FINIS.

Faults escaped, thus amended.

PAg. 6. lin. 26. reade *cede*. p. 11 l. 6. *contumelia*. p. 11. l. 28. *bac*. p. 19. l. 16. *differtans*. p. 27. l. 20. his. p. 28. l. 22. p. 46. l. 7. very. p. 32. l. 32. and. p. 34. l. 10. least. p. 35. l. 16. *acefct*. p. 35. l. 21. dragons. p. 35. l. 36. *imiscetur*. p. 39. l. 1. vers. 24. p. 41. l. 4. *fibram*. p. 82. l. ibid. *ferperet*. p. 82. l. 10. *Λογω*. p. 51. l. 31. *euen caluē*. p. 52. l. 34. *decemes*. p. 59. l. 25 that as. p. 59. l. 26. *παραία*. p. 59. l. 31. humorist. p. 62. l. 4. breach. p. 62. l. 23. his foe a suppe. p. 64. l. 34. *santon*. libid. *tendente*. p. 65. l. 20. *occidente*. p. 72. l. 24. not onely. p. 74. l. 13. *ἑμμενίσαι*. p. 74. l. 20. exhibite. p. 75. l. 22. them. p. 75. l. 35. him. p. 77. l. 17. are the food. p. 77. l. 19. do their effects. p. 78. l. 23. permissiue. p. 79. l. 5. *excerpere*. p. 81. l. 29. in your hands. p. 86. l. 16. not iudicial. p. 88. l. 28. for this Isaac. p. 91. l. 18. circle. p. 108. l. 31. whitenesse. p. 108. l. 35. wake. p. 111. l. 19. *Isachar*. p. 49. marg. lic. a. *collimando*. p. 50. in ⁴ *δισπνιστο*. p. 84. marg. lit. 4. *ne confid*. p. 127. l. 27. *ariserati*. p. 124. l. 37. *exterrita*. p. 126. l. 25. make thee strue. p. 142. l. 23. though. p. 143. l. 13. *μικροδρα*. p. 145. l. 16. *abis*. p. 208. l. 34. *μενός*. p. 223. l. 3. *αυεζυσι*. p. 239. l. 27. whifler. p. 252. l. 23. *συμπλοικα*. p. 289. l. 17. without professing. p. 290. l. 35. commendeth. p. 291. l. 29. *explorare*. p. 290. l. 5. is my censure but the obseru. p. 313. l. 33. *υσι*. p. 278. marg. lic. *concusere*. p. 280. marg. lit. g. *Plausus*. p. 3. o. l. 21. for p. 249. l. 16. *ut ab aulst*. p. 236. l. 7. at aduenture. p. 249. l. 17. *passer*. p. 332. l. 29. Caldeans. p. 243. l. 24. *quam*.



R
 Ref. of ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ <

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